VOL. IV. JUNE, 1889. No. 6.

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THE UNITARIAN

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. IV. JUNE, 1889. No. 6.

PRUNING.

Thou hast sometime seen a great oak's towering form
(Reaching far skyward, half its gray limbs bare)
Shorn of its pride, wrenched by the whirling storm,
The mighty pruning of the powers of air.

And thou hast seen, from broken boughs and gray,
A myriad tiny branchlets grow apace,
Until the leaf-sweet air and shady way
In humbled strength proved better use and grace.

So, when the sweep of Fortune's fateful arm
Hath topped health, pride, man's riches or his love
Thou may'st behold, out from the seeming harm,
A myriad sweeter growths God's pruning prove.

MRS. GEO. LEONARD CHANEY.

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A SERMON, BY REV. HENRY H. BARBER, MEADVILLE, PA.

The city lieth foursquare.—Rev. xxi, 16.

That is said of the city John saw coming down out of heaven. But he said it was "according to the measure of a man, that is, of an angel." I use it today to denote the measure of a man, who, at the least, is little lower than the angels, and who has something more heavenly in him than any city walls or towers could have, even if they came down bodily from the skies. A good man is a building of God; and good men and women make the true Jerusalem, and the promise of its coming. A man ought to be as upright and solid as the walls of the heavenly city.

"Who stood foursquare to all the winds that blew,"

Tennyson sang of England's Great Duke; and a "square man" is a well-understood synonym of the street, for a man that can be trusted. Character is the foundation wall of a good man's life, well-built, solid, secure; extending far and wide to bound and guard all his activities, and reaching up to protect and shelter all the treasures of his mind and heart. That is the city wall we all are building,—character. The Great Providence has given us a start in our nature and condition, ground to build on, materials to build with, a Divine Pattern to build by; companionship and helps, seen and unseen, while the work goes on. The young are at work on the foundation; and how are they laying out the structure? "The city lieth foursquare." How is it with your structure of character? Is it upright and spacious, and right-angled as truth and honor? Then there is something else. There were twelve gates about the city, three on each side; and an angel at each gate. There are portals of opportunity open on each side of your life. Would you welcome an angel at every gate? And would the angels all find congenial company in the troops of habitual visitants,—business callers, social guests, entering thoughts and words, pleasures and impulses and purposes? And would these all help to lay the foundations strong, and build the wall foursquare?

One thing more. "The foundations of the wall of the city were adorned with all manner of precious stones;" massive, shining, clear as crystal with radiant light. The jasper and sapphire, and all the rest, were the brightest and costliest things that the fancy of John could bring together to make a city fit for God

and God's children to dwell in forever and ever. We know it was all picture and vision,—scenery for the best and happiest life of redeemed and rejoicing souls. But the jewels of character are the really precious things of earth and heaven; and the foundations of a true life are laid solid with such precious stones.

John in Revelation goes on to give the names and places of the precious stones he saw—twelve in all. Let us name the jewels of a noble character, as we have seen them, or see them now in the vision of the character we plan to build,—by and by, if not now; though, remember, we are building now, even if sadly in contrast with the vision we see. I do not suppose John saw all the precious stones there were in the foundation walls of the New Jerusalem, though he was near enough to see so many. We shall not see to-day all the precious things in character; but perhaps we can glance at as many as John saw, and some on every side of a foursquare character. I see four kinds of virtues that are among these jewels; and all among the real virtues of every completely noble life. I call them the strong virtues, and the great virtues, and the lovely virtues, and the lofty virtues; that is, the qualities that give power, and spaciousness, and beauty, and elevation to character. I shall give three specimens—I think main illustrations—of each.

I. The strong virtues. These are they that give vigor, effectiveness, and security to a man's work and life.

1. Central among them is that quality we call *integrity;* the moral hold on reality that integrates and actualizes all a man says and does and is. As a quality of a man's words, it is truthfulness; in his dealings, we call it honesty; as pervading his whole nature, it is sincerity. Whatever we call it, it is the groundwork of character, the first foundation; like the jasper in the city walls John saw, firm, close-textured, enduring, clear, that shining in the primal layer, shines also through all the rest; making the whole city as a jasper-stone, clear as crystal. So the fundamental quality of truth shines through all other virtues and graces, and is the first necessity of all true moral life. Duplicity, indirection, and bad faith, are crookedness, weakness and insincerity in the affairs of men not only, but in the structure and substance of character; mocking gargoyles of fiends cut in crumbling sandstone, and set where the jewels of jasper ought to shine, and as precious columns sustain the mounting walls. "An honest man's the noblest work of God," seems no strained or barren proverb, when truth of thought is manifest in candid and clear sincerity, and truth of word is simple and assured as the sunlight's picture and the cataract's fall, and truth of conduct gives bonds to all the universe that the sun in his course is not more constant than the honest man to the righteous way.

2. Another foundation of strength in character is *courage.* Brother and ally of truth is moral courage. Not the courage that runs in the nerves and fires the impulses, and hurries a man to rash adventure. Courage of every sort is good, when it is willing to take counsel of wisdom; and all courage has its admirers, from the nerve of the brutal prize-fighter, to the sublime witness of the martyr for humanity. But the courage that shines forever in the foundation walls of a human life is the courage of moral conviction. It grows from the sense of the supremacy of duty and the loyalty that stands for the right. It shines in brave endurance when the way is hard; it shines in heroic leadership in the way of human progress; it flashes out in the confusions of moral doubt, and the conventional hesitation of moral indifference, opening the new way of justice and humanity by its loyal service. The Maccabees, and Cromwell's Ironsides, and the Dutch patriots under William the Silent, fortified the courage of endurance and achievement by the courage of moral purpose, and intense personal conviction of justice and godliness. So, too, in the smaller ways of our common lives, the social atmosphere, the complicated business ethics, the often debased political standards, the comfort and honor of the home, and our

own individual progress, all wait on the enlightening word, the straightforward, brave act of witness for the higher course, the manlier part, the humaner or nobler ideal.

"Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified."

Nothing clears the air like the simple, courageous act of a true man or woman, who goes quietly on to do the right thing that all the timid, good people are waiting for, and in their hearts longing to have attempted. Let the jewel of moral courage be set among your foundation stones.

3. *Persistence*, or perseverance, is one of the strong qualities of moral character. I say *moral* character; because, though connected also with intellectual and industrial qualities, persistence has a moral root, and is closely joined with the process and outcome of all moral achievement. The story of Robert Bruce and his six times failing, but seven times attempting, and finally achieving spider, is a parable within a parable, instructive for all who fail and are depressed. A brave heart of hope joined to an elastic temper of persistence, is a requisite of character as of success. It is a virtue, as truly as a habit of the well-trained mind; as important to growth in grace, as growth in intelligence or success in life. Strength for the right is shown by the man who simply persists for the right, as truly, often as effectively, as by the man who gloriously ventures for the right. The three dimensions of strength of virtuous character are found in the integrity which gives unity of moral effort and consecration, the courage which gives intensity and range, and the persistence that holds fast, and through all discouragements, and after all bafflings and defeats, keeps its purpose and renews its best endeavors to the end. Calvinism is right in this.

The foundation walls of the New Jerusalem shine with the perseverance of the saints.

II. But if these qualities are eminent as giving strength to character, there are others that give spaciousness to it, the sense of room and dignity.

1. Of these large and enlarging virtues, the first we may call *magnanimity.* The main impression we have of many lives is of their littleness. I do not mean now, slender capacity of mind, much less, lowness of condition or poverty of opportunity. How often, on the other hand, we see people living in elegant mansions with magnificent appointments, where the main impression is of the emptiness of the house; the inutility of the splendid trappings, in the meagreness and meanness of the lives served by them. The incongruity is sometimes startling between a splendid house and a poor little cluster of starveling unaspiring lives, groping about within it. Even sadder is the case of a well-endowed intellect and ample training and large opportunities, with meagre moral sympathies, ignoble aims, and a life barren of all social and moral service to the world. A royal intellect joined to a cold, selfish heart and a useless life, is more incongruous and lamentable than the fine house with the coarse owner.

Largeness of sympathy, generosity of purpose, wide hospitality to truth, and living interest in the welfare of men and the life of sacred causes, form a fundamental part of Christian morality. The pettiness that magnifies little differences, that clings obstinately to one's partial insights, that dogmatizes forever in the narrow round of one's unprogressive prejudices of conviction or denial, —I do not say that one cannot be a Christian with such chosen littleness of spirit; but only such a Christian as would help to make the witness of Christianity feebler and less convincing. As one has said of the grimness of the Puritans, "God doubtless loves them, but he surely cannot admire them." No more can we admire such petty spirits; and in our human infirmity we find it hard to love them. But even towards these, the bigot, the small-souled and the ungenerous, the exercise of magnanimity will help to jewel the walls of character, and make room for a larger temper, a broader, sunnier outlook on life. The charity that thinketh no evil

and rejoiceth not in iniquity, but rejoiceth in the truth, is closely joined with the intellectual virtue of magnanimity.

2. I call it an intellectual virtue, and the one I have next to name may seem to you even more so, if, indeed, you admit it to be a virtue at all. It is *mental brightness* or *activity*, as opposed to sluggishness or mental sloth. It is a virtue, because it is the duty of men to love God with the *mind*, as well as with the heart and soul and strength. A man cannot love the highest, and serve the highest, without keeping his mind awake to know the highest. The intellectual opportunities of life become moral duties, because they open the way for larger knowledge of duty, and for greater efficiency in it. Even the piety of a lazy man is tainted with the vicious ineffectiveness of his laziness. The strenuous saint is also the severe student and active worker. Like Wordsworth's Happy Warrior his brightness is diffusive, cheering, instructive. The man who keeps his intellect alert for the service of truth and man, wields a Damascus blade of righteousness more efficient often than ponderous learning, or volumes of Christian evidences. He has cut off the head of the dragon before the heavy-armed champion can draw his sword. It is a sore reproach to Christian enterprise, if, according to the proverb, a lie can run a league while truth is putting on its boots. The cause of right and humanity demands alert and bright-minded champions. Then, too, the happiness of the home, and the increase of gladness in the world, demand this conscientious training of mental power and readiness. It is not a virtue for the scholar only to achieve, but a virtue for all. Because it is useful, because it is helpful, because its culture is the moral training of all the powers, it is a virtue that shines brightly in the foundation walls of character.

3. If mental brightness is virtuous as opposed to mental and moral sloth, *sobriety*, or seriousness, is opposed to frivolousness and moral waste. If magnanimity and activity of mind enlarge the area of character, moral sobriety is a leading virtue because it enriches and deepens character. Our lives are limited as much by shallowness as by narrowness; in our time, perhaps more. If dogmatism blights much of the fairest promise of character, unseriousness shrivels and wastes it altogether. The lightness that treats airily the sanctities of life, or the duties of personal morality, or the faith and hope and love of human hearts, turns character to a desert, and spoils the fine enthusiasm of virtue and religion. The trifler is an incipient blasphemer; mocking at the things that God has pronounced very good, he comes at last to mock at the God who made them.

I do not mean to decry the natural gayety of the heart of the young man or woman, in thus lamenting the unserious spirit too common to-day. Perhaps there is as much solemn as merry trifling in the world. There is absorption in the little things of business as of pleasure; of society, of culture, and even of religion. Fashions in study and in philanthropy are as common and almost as thoughtlessly followed as in dress and amusement, and trivialities of ecclesiastical and theological fashion are not unknown. What we want is such a seriousness that the really important things of life will have their important places in our thoughts and care. We must bring our expectations and our endeavors to the test of reality, and let the great things of life have sacred heed and supreme service. Thus we shall gain true proportion and just development in the right perspective of life, and grow large in spirit and fresh and bright in active endeavor and deepen into serious regard for the most important truths. So, the foundations broaden and brighten as they rise.

III. The *amiable* virtues give beauty and attractiveness to character and life. It is these that most commend, even to those who do not possess them, the Christian character. Not that these virtues can be maintained without those that are strong and large and high also; but it is the lovely aspect of character that wins and converts. For a simply righteous man one would scarcely die,

but for a good man some would even dare to die. The thirteenth chapter of First Corinthians pictures the quality of these beautiful virtues. Paul knew that if these could be grown and shown all through the Church, Christianity would be safe. Better than faith or hope, love would make it abide.

1. The first I name, however, of the beautiful virtues is *modesty*. This may be called a self-regarding virtue, and in its excess it is certainly not a virtue at all; very apt, indeed, to be the paralysis of all virtue. But true modesty restrains self-regard in its regard for the rights and feelings of others. It is opposed to all pushing self-conceit and selfish greed. It has learned to estimate itself not too highly in view of its defects, and to hold in honor the merits of other men. Humility, Dr. Bartol says, is the quality our time and church most lack. If Paul's motto, "Let each esteem others better than himself," is extreme, it is an extreme that may well balance more common excess of self-regard. Manliness without modesty is without its humanizing element; it runs then towards selfishness and savagery. It is sometimes said that modesty must be sacrificed if success in life is to be achieved. On the contrary, without modesty all high success is impossible. Faint-heartedness is to be sacrificed, and dallying, and hiding one's talents in a napkin. But a character that grows greedy and shameless has forgotten that the only possible success in life that is greatly worth achieving is in deserving the approval and winning the esteem of good men. The treasures of human affection are not taken by violence, any more than the Kingdom of Heaven.

2. But if modesty is self-restraint for the sake of others, *benevolence* is self-bestowal for the sake of others. Of all the virtues next to justice, benevolence has the widest range and most various application. Under its modern name of altruism, it holds the respect of even selfish systems of philosophy; under its Christian name of love, it has done much to conquer the world for peace, and gentleness, and humanity. It has its heroisms in missionary enterprises, in the service of philanthropy, in the perilous rescue of those endangered or distressed. It mans the life boat, it keeps the physician in the midst of deadly contagion, it holds the engineer to his train in the face of almost certain death. It has its heroisms not less divine because unnoticed and unknown, in the self-devotion and self-sacrifice of quiet lives; the self-abnegations of home, the self-denial that gives another the chance one wants himself. It is the soul of all true courtesy, the inspirer of all true help for the world, the Christ spirit that gives itself for the ransom of many or of few. And as it is blest in bestowing, so it is blest in itself, and justified in its condition. The beneficent life lives most akin to the ever-proceeding life of the All-beneficent God. Higher than in John's vision, the foundation of benevolence rises to join human character with the descending bounty of the Divine nature.

3. Akin to this is that *geniality* or heartiness, without which the good-will loses much of the effectiveness of its good work. "He that showeth mercy, with cheerfulness," is an injunction of heavenly wisdom. The culture of quick and kindly sympathies is the wisdom of benevolence not only, but itself a power of service not second to benevolence itself. It is the charm that multiplies the gift of charity. It stands to benevolence as grace to virtue. But in this case the grace is also virtue. It costs more, often, in the discipline of temper and spirit than the charity costs in labor and self-denial. "A kind word costs nothing." Ah! does it not? It costs, sometimes, the long discipline of temper; the mastery of moods by the spirit of good cheer and high purpose. Kind words cost sometimes more than diamonds and rubies, and are the last achievement of character in the conquest of self. For this inward growler, that hardens the tones and sharpens the tongue, is the last demon cast out through prayer and fasting, often; the last survival of the "old man with his deeds," in the completing process of regeneration. He that overcometh in this has received a white stone on which

is written the new name of the city of our God. The victory of genial kindness and hearty sympathy in habitual character, is a result most certain to be largely fruitful in the true success of life,—the foundation on which you may build most largely in the favor of God and man. Modesty and benevolence and geniality, then; let these stand as the types of the gracious and attractive virtues of human character; the spirit that restrains itself, the spirit that gives itself, and the spirit that perfects itself in the service of our fellow men. Let the fair foundations of the sweet and beneficent virtues shine in all our lives.

IV. One division remains—the *lofty* virtues. Strength and compass and beauty, the city has; let its foundations and structure rise toward the heavens. The city John saw in vision differed from all cities in this world in that its height was equal to its length and breath. I know not just how a city could be planned like that; but so it is all the better for our parable. The citadel of character should have height equal to its compass. Lofty virtues are as essential as broad or strong ones. One-story houses have their advantages; one-story men are truncated and too near the ground. Especially are they not well-fitted for outlook duty. They are like Arctic forests, stunted, stubby, fit neither for shelter, nor the many uses of the well-grown wood. The Christian is not only to grow, but to grow *up*, in all things. The soul in men holds in special sanctity certain qualities. It calls them high, akin to the Divine. The life of men does not so readily attain them and hold them in secure possession. But when they are attained, men recognize them as the crown of human nature, the shining towers and settlements of the city of God.

1. *Purity* is one of the qualities so distinguished. It rebukes all grossness of the appetites, all debauching of the senses, or numbing of the spirit sense with narcotic or alcoholic poisons, all defilements of speech, all stain in purpose or in thought. It is the aspiration of the noblest spirits of every land and time. "O, thou great Ahura-Mazda!" prayed the Persian Zoroaster; "make me pure in word, in thought, in deed." This stands next to the great Hebrew line of our spiritual heritage, which is the highest line of witness for the lofty spiritual virtues, and full of this call to purity. "Blessed are the pure in heart," is the witness of its high beatitude; "for they shall see God." Happy the opportunity of the young man trained in a Christian home to gain the height of this inward purity without the bestial wallowings of the sensual life. It was in this respect that little children were near the kingdom of heaven; and blessed is the man that grows up without growing down, and so has no need to go back to lay again the foundation of all high character beneath the refuse and debasement of a polluted life.

2. Honor for the sanctities of nature leads at once to the sancity of God. *Reverence* is the jewel set loftiest in the citadel of character. The worship of the Highest is the highest in the worshipper. Man's true completeness is his complete loyalty to God,—his living sense of the One Law that holds him, the One Life that fills him, the One Holiness that commands and judges him, the One Eternal Goodness that calls him and sustains him. I am told that reverence is decaying in our day. In many lives it certainly is not ruling. But when it departs character decays, integrity topples, and aspiration dwindles, and sympathy dries up, and purity loses its immortal white. Yes, Robert Ingersoll! you are right in your surmise that the religions of men have been the necessities of men in all ages past. But they are Divine necessities; laid in the dependent nature of man, and the perceived sacredness of a present Law and Life that holds the world and holds all human souls in willing, or, if must be, in unwilling connection with its central purpose of beneficence and justice. And so you are doubly wrong in holding religion to be a disaster, or a passing error of immature humanity. The soul that does not reverence, neither sees nor grows. Holy images, and systems of thought held sacred, may pass away in

the growth of purer ideals; but the spiritual worship of the Spirit of all truth and power and goodness, grows with the growth of truth and power and goodness in human souls. The spirit that mocks is akin to the blindness that gropes at noonday.

3. For it is the virtue of human character to grow into the likeness of the Supreme Goodness it adores; and so I name as the final power of all high virtues, *aspiration*. Christianity adds this to reverence. We shall not only worship Him, but we shall be made like Him. God is not only Jehovah, the adorable Eternal; but he is our Father; with whom, in whom, we live, and towards whose nature we may continually approach. Aspiration is the active and positive quality, of which reverence is the passive. Reverence worships; aspiration draws men to God. All self-satisfaction is lost, all depression in view of our own littleness is swallowed up in the longing to approach the character and live in union with the will of the perfect God.

Dear young friends, I have spoken of these things for you, feeling that I am one with you in the need and the struggle to attain them. Life is continually a beginning, in what are its most real attainments. What is called success in life, and what is called failure—wealth and place and fame, more or less of these—seem to me of comparatively small concern. But character, the substance of manhood, the growth of the virtues that give strength and largeness, and beauty and moral height to the inward soul, and the conduct of the outward life,—all that suffers no change or loss. That does not dwindle or fade in the changed perspective of the years; on the contrary, it rises more and more. As some great cathedral, in a town of shops and markets and pleasant homes, which is hardly noticed at all as you go along the streets, yet towers and shines above all the roofs of the town as you travel away from it, and becomes the central and dominant thing in any distant view; so receding years make the fact of character the one main thing in any man's life; and the pleasure and pursuits that hold the larger interest of early years sink below the line of that central structure of essential manhood.

The strong virtues of integrity, courage, persistence! how weak, vacillating, and purposeless; how uncertain, slippery, timid and ineffective your life must be without them.

The large and noble virtues of magnanimity, mental clearness and sobermindedness! how they dignify, greaten, and deepen character; and how petty, confused, shallow and trivial your lives must be, lacking their culture and attainment.

The fair and amiable virtues of modesty, benevolence, and genial heartiness! how in myriad forms, like sculptured capitals and clustered columns, they add beauty and grace to the structures of human character; how they sweeten and adorn, and fill with gracious uses, and cherished remembrances, and grateful affections, the lot and life of men. How greedy and ugly, how heartless and base, society is, lacking their large unfolding; how impudently pushing, and sordid and meanly coarse and cold, any one of our lives must be without them.

And the high virtues of purity, reverence and aspiration! how they lift and glorify human character when they rise on the basis of the strength, the amplitude, the nobility and sweetness of a true, large, genial manhood; how white they shine, like snow-capped peaks lifted on the shoulders of broad and fruitful slopes and forest-mantled ranges, stretching far away; and in the sunset glow turning to masses of rose and violet, breaking like great mountains of crystal against the sky! And how low in range, and bare in spirit, and flat in quality, is the character that lacks these soaring virtues; that has no regard for inward pureness of heart, or moral cleanness of word and act; which cherishes nothing as holy, nor bows to any superior excellence in man, nor feels any impulse of adoration before the majesty and holiness of God. How mean and earthly the spirit that never thrills with the impulse of high resolves, nor burns with the longing for the noblest and

divinest attainments. How poor a thing to live in the basement of animal impulses and appetites, or even on the ground floor of mere worldly interest and pleasure, when all the heights of achieved nobility and eternal serenity beckon you from the lives of heroes and saints and all the great deliverers and examples in whose high witness the world rejoices.

Oh, young friends! builders of the cities of the generation that is coming, and the defenses of the society that is to be! what are you building into the walls of the state, the church, society, your individual lives? The power, the opportunity to build in the noblest way will not be wanting. Large freedom is attained, and natural power abounds. Then, too, in our day, knowledge runs to and fro, and intellectual light will not be lacking to those who earnestly seek for it. But how is it with the precious things of character, the ground of all real security, nobility, permanence? The conditions of these things have not changed nor grown easy with the changing circumstances of ages. It is just as hard as ever to gain and keep and exemplify the manly virtues. The old allurements hinder, the old illusions hide, the old treacheries defeat, the virtues whose culture is the main work, and the main reward of noble manhood. But the old jewels shine undimmed in the foundation courses of character. Other foundation can no man lay. The strengthening virtues, the enlarging virtues, the endearing virtues, the uplifting virtues—the New Jerusalem comes down out of heaven in pattern and inspiring beauty to get itself builded solidly in the world on these foundations. And it is builded first of all in characters and lives like yours. The young, in whom these virtues live and grow into solid shining jewels of noble character, are themselves pillars and foundation walls of precious stones for the world's defense and safety; themselves growing up in all things, and building in others also as they grow into a temple of God, holy and beautiful beyond all prophetic vision; until they come, in fullness of strength and spaciousness of beauty, and completeness of lofty virtue, unto perfect manhood, the measure of the stature of the fulness of Christ.

PRESENT RELIGIOUS TENDENCIES IN SCOTLAND.

The work of the Protestant Reformation was more violent and radical in Scotland than anywhere else. The destruction of altars and monasteries by axe and torch was the natural reaction against a priesthood which was given over to debauchery and which sided with corrupt rulers against the people. When the Three Estates met in convention August 1, 1560, Catholicism was the established religion of the land. When the convention adjourned, August 24, the Roman hierarchy was abolished by law. The change was swift and also thorough. Sacrament and ceremony were swept away and a brief Calvinistic confession of faith was substituted as the basis of religion. Crucifixes and pictures were pulled down; and the new worship, shorn of all artistic adornments, and made excessively intellectual, was conducted in buildings so plain and barren that they were both unsightly and uncomfortable. The pruning knife was mercilessly applied: nothing was left but the bare walls of the church; the congregation, awed into profound silence; and the preacher, transformed into an interminable talker. And still in the midst of all this destruction, three positive additions, of greatest importance, were made to the civilization of Scotland: the ministers became servants of the people and advocates of popular rights; a school was created in every parish and a great impulse given to education; the freedom of each local church was asserted though not secured, and the long battle for religious liberty was begun. The commanding figure in the revolution was John Knox, a strict disciple of Calvin, who, though a bigot and a zealot, was also a patriot and a statesman.

The history of religion in Scotland for the last three centuries presents several very peculiar contrasts and some

curious characteristics. The Scottish clergy, while stout radicals in politics, have been equally staunch conservatives in theology. It seems very strange that men who have so strongly advocated civil liberty, should have devoted themselves so completely to religious dogmatism. The explanation lies doubtless in the fact that as popular leaders, they have been obliged to oppose despotism to maintain their popularity, while they have fought religious progress to maintain their authority.

The Scotch intellect has long been well trained and very active, and yet Scotland has continued to shelter superstitions which have fled from every other land. Buckle remarked: "A state of society so narrow and so one-sided has never been seen in any other country equally civilized." No where else has ability to read co-existed with such cruel bigotry and gross superstitions. Belief in witchcraft and witch-doctors still exists in the Highlands. Intolerance has been more bitter than anywhere except in Spain, and yet education has flourished. And this anomalous condition of affairs has continued because the Scotchman as a rule has occupied two planes of life which do not touch; he takes his faith for granted and never carries his intellectual activity over into the fields of religion for fearless inquiry and independent investigation. Again, in no other land have church controversies been more intense and numerous, and yet a theological uniformity has extended through all these centuries of strife and contention. The three great native churches have to-day the same creed, the Westminster Confession, and yet they are zealous rivals of one another. The matters of debate until recently have been policies rather than dogmas; differences of opinion respecting church order rather than theology have led to dispute and disruption. Men who believe exactly alike respecting Election and the Trinity are ready to fight each other to the bitter end because of differences of opinion about church music. All ecclesiastical affairs assume a decidedly political aspect and are very much mixed up with political partisanship. Finally, while the popular faith has always taken a very gloomy view of this world as the home of Satan, yet the Scotch people have excelled all others in worldly thrift. In the church, they hear that poverty is a divine estate and that the pious must constantly groan; but when at home they are very cheerful, in the fields very industrious, and on the market very saving and shrewd. Religious zeal and worldly wisdom, a gloomy faith and a cheerful spirit, are the contraries which are inextricably mixed in the Scottish character.

Another striking fact deserves to be mentioned here. The vast intellectual activities of Scotland of highest order and most original quality have worked in secular rather than in religious directions, and the contributions which the Scotch mind has made to the world belong to other spheres beside that of religion. That intensely religious land has produced no system of theology but it borrowed its creed from Geneva. No Scotch clergyman has written a religious classic, or published an epoch making book, or made an addition to the highest religious scholarship of first class order or permanent value. Ministers of great ability Scotland has had; but even Campbell's treatise on the "Atonement" is not a work of great power or permanent influence, while Edward Irving, who was in some respects a spiritual genius, shot off on a tangent into vagaries and left no book that the world cares to read. That this should be true of a nation so loyal to the church, and at the same time so devoted to education, is remarkable. And yet the explanation has already been hinted: the Scotch intellect has never been freely applied to religious problems. Investigation and original thought have been shut out from the church. Educated believers have turned their minds to civil affairs or matters of ecclesiastical administration. When a Scotchman abandons Calvinism, he leaves the old church, but he does not attempt to found a new one. The thinkers of that country either hold on to the old creed blindly and think about something else,

or they drop religion absolutely and give themselves to other problems. So that, until recently, there have been in Scotland no movements toward an intellectual reconstruction of religion. This is all the more surprising because Scotland has added so many illustrious names to the role of fame. David Hume ranks very high for the suggestiveness of his work in philosophy, if for nothing else. His words have kept all Europe thinking. Adam Smith opened up a new field and started human thought in new directions; called by Buckle the greatest thinker of Scotland. Sir William Hamilton, the greatest scholastic; and John Stuart Mill, —Scotch in blood—the greatest logician, of this century, are both great names in modern philosophy. In the sciences, making no reference to the present generation,—there are William Cullen, the reformer of medicine; John Hunter, the naturalist; and Hugh Miller, one of the founders of geology.

In the field of letters, there are Robert Burns, so dear to all hearts in spite of his waywardness; Walter Scott, the creator of the historical novel and the manliest Scotchman of the century; Henry Brougham, a man of large influence in his day; and Thomas Carlyle, a genius who quickened thought and stirred feeling for a time beyond any one else. Now, there is no Scotch clergyman who ranks anywhere near these men in genius or influence. Perhaps Chalmers comes nearest and McCosh next; and yet Chalmers, great as a man and as a pulpit orator, was a person of only ordinary intellectual abilities, while McCosh, though philosophical, can not be ranked as an original force in philosophy. More than this: not only do the original and greatest intellectual products of Scotland lie wholly in secular directions, these men who have created them were as a rule outside the church or disbelievers in its Calvinistic doctrines. These facts forcibly illustrate the evils brought upon religion by the over-emphasis of a dogmatic creed.

The national church which came into being at the Reformation, "The Kirk," Presbyterian in organization and Calvinistic in faith, has been the established church of Scotland since 1560, with the exception of two comparatively short periods in the seventeenth century, under James I. and Charles II. And, though connected in certain ways with the government as a religious establishment, yet there has been from the first a strong undercurrent in favor of the freedom of the local congregation from interference on the part of the civil authorities. The point at issue has generally had reference to the question of patronage, which has been the great question in Scotland for two centuries. Around it controversies have gathered and over it secessions have occurred. After having been kept in abeyance for some years, the right of patronage was restored in 1712; that is, landowners or patrons were given the privilege to name the incumbents of certain pulpits. This right was often exercised arbitrarily to the great offense of the congregation; and very often the offense consisted in the fact that the patron, being more cultivated and broader minded than the congregation, placed in the pulpit a clergyman of more breadth and less rigorous Calvinism than the people wished. Naturally, the more progressive and tolerant men in the Kirk favored this policy and upheld patronage because by it they felt sure of maintaining a less extreme dogmatism than could be done were the choice left to the popular vote. These persons formed what has been known as the "moderate party," or "moderates"—a group of cultivated clergymen, who opposed agitation, and who advocated a broad, humane interpretation of religion, while not directly attacking the creed. These "moderates" have occupied a position similar to that of the Broad church party in the English establishment; they are not radical innovators but catholic minded men, who, instead of renouncing, stretch the confession and make it cover a good deal of fresh, growing life. The representative "moderates" of the eighteenth century were Blair, Robertson and Alexander Carlyle. Opposed to these "moderates" were those of more intense and narrow piety, who prided

themselves upon being what we call "Evangelical," and they hated patronage because it destroyed the supremacy of Jesus as the spiritual head of each congregation, and ruled out their favorite style of rigorous Calvinism from many pulpits. In 1733, Ebenezer Erskine separated from the Kirk, or was excluded from it, because of his opposition to patronage, and he became the leader of those known as Seceders.

In 1752, Gillespie headed a similar movement which resulted in the formation of what were known as Relief Churches. This exodus of the enemies of patronage did not, however, bring peace; agitation continued; the Evangelicals, as they now called themselves, claimed that the local congregation ought to be given the right to veto the action of the patron. And, having lost their cause in the civil courts, four hundred and seventy-four ministers with Chalmers at their head, left the General Assembly in 1843, and formed the Free Church. A little later, in 1847, the Seceders and the Relief Churches came together and formed the United Presbyterian Church.

The different churches in Scotland today occupy, broadly speaking, the following positions: The Kirk, or Established Church, is composed largely of the aristocracy and the large landowners; it is the home of eminent respectability; it includes many liberal elements and is becoming more esthetic in its worship. The Episcopal Church, which has enjoyed a legal standing since 1792, embraces the official classes in the cities; it is strong in the islands, and it is growing rapidly at present, as it affords a religious shelter where no questions are asked and no perplexing problems are discussed.

The Free Church is the home of the intelligent middle classes; it also has a large following in the Highlands; it is much given to missionary and philanthropic works; the progressive men in religious matters are largely in its ranks. The United Presbyterian Church thrives in business centres; it is the church of the mechanic and shop keeper. Its ministers cultivate a more sensational style, but some of them are very pronounced liberals. There are other churches in Scotland — Baptist, Methodist and Congregationalist — and while in many localities they have greatly increased the evils of sectarianism, splitting the population into a dozen weak societies where two would be enough, yet these movements are comparatively unimportant.

The beginnings of the present liberal religious movement in Scotland may be traced back to a quiet country gentleman, Thomas Erskine, who, in 1820, published a book entitled, "Remarks on the Internal Evidence of Revealed Religion." The author did not attack the confession but dissolved its dogmas by a new philosophy of life. The reader of this book found himself set in the midst of a new scene, gazing upon a broad horizon and breathing a new atmosphere, and while exhilarated by the outlook, he forgot all about Calvinism; it had simply been crowded aside by a fresh thought about religion. Erskine was a Scotch Emerson; no dogmatist and no logician; but a spiritual genius devoted to the moral ideal. A recent writer has well said: "Erskine regarded life as an education rather than as a probation; and founded his belief in inspiration upon the testimony of conscience, not upon the credence of miracles." He did not stop to argue and criticise; he led men to new hights and made them feel the presence of God and see a new divinity in life. Erskine presented religion as the spiritual exercise of the soul and salvation as education. Three brief quotations will define his position. He placed little value on theology: "All notions of religion,— [that is, formal dogma simply as dogma] —however true, are absolutely useless or worse than useless." Every doctrine must be judged by its moral influence; by its "tendency to train a disciple in a more exact and a more willing discharge of his moral obligations." The object of religion is "to bring the character of man into harmony with that of God." This interpretation of salvation as moral education introduced a mighty leaven into the churches of Scotland;

the words of Erskine were powerful solvents of Calvinism; they banished dogma and darkness by bringing life and light.

These teachings soon bore fruit—McLeod Campbell, of Row, following in Erskine's footsteps, asserted, in 1827, the universality of the Atonement, for which—in 1831—he was cut off as a heretic. This teaching could not be tolerated because it struck a blow at the dogma of "particular election," so dear to the heart of Calvinistic Scotchmen, while it was the beginning of a movement which—as every one saw—must lead to a belief in Universal Salvation. Mr. Campbell, however, went bravely on his own way, and soon produced his notable work on "The Nature of the Atonement," which stirred the churches to their very depths. We can not accept his interpretation of Jesus' ministry, but it represented a long step forward. He claimed that the outward sufferings of Jesus were the mere accidents of his mission; that the purpose of his life was to reveal God's love rather than to placate his wrath; and that we are saved not by the imputation of his merit but by growth into his spirit. Still, he held to the essential deity of Jesus and the supernatural character of his mission. Mr. Campbell, doubtless the strongest thinker among the Scottish clergy of this century, was a man beloved by many, and he did much to liberalize religion in Scotland.

Two more recent movements forward, we can only mention. About a quarter of a century ago, Norman McLeod, a cultivated and broad-minded clergyman, took a decided stand against the over-strict and superstitious observance of the Sabbath; and since that time, the Scotch people have come to spend that day in harmony with more humane and rational principles. At the same time, Robert Lee began an agitation in favor of instrumental church music, and though much persecuted during his life, his contention for freedom of worship has carried the day, and now the organ, long hated as the "kist full of whistles," and first used in a Scotch Presbyterian church in 1864, is heard all over the land.

The next crisis was brought about by the articles contributed some fifteen years ago by Robertson Smith—then of Free College, Aberdeen, now of Cambridge University—on Biblical subjects to the ninth edition of the Encyclopædia Britannica. He took the position that the Pentateuch is not the work of Moses, but a compilation finished as late as 444 B. C., composed of documents reaching back, possibly in some cases as far as David's time; that the Bible contains historical inaccuracies; and that the Gospels, which include legendary elements, are, in their present shape, not the works of the men whose name they bear. These articles created a great upheaval in Scotland, and Mr. Smith was finally condemned as heretical, and still the minorities which stood by him were nearly as large as the majorities against him. Mr. Smith, though driven out of his professorship, has virtually triumphed, for a large majority of the cultivated clergymen of Scotland under forty years of age, accept in the main the positions which he then occupied, while some have taken up position even more advanced.

During the last dozen years, one of the most important and promising signs of progress, has been the extensive discussion of creed revision in nearly all the Presbyteries. The eminent Principal Tulloch, now dead, began to urge revision a score of years ago, and there were others who supported him. But in 1877, David Macrae, of the United Presbyterian Church, moved in his Presbytery for revision in these words: "The spectacle of a church professing to hold all these articles . . . . and not holding some of them at all, is a bad example to the world, and demoralizing to the church." He especially attacked the dogma of Eternal Damnation. Macrae's motion was rejected, while he was expelled from the church, and yet the General Assembly of his church appointed a committee on revision; but this committee instead of revising the old creed, brought in a Declaration which in substance reaffirmed the ancient confession, but allowed men a large latitude of interpretation. Not a very hon-

orable procedure, to keep the old flag flying, and yet permit men to explain away half its old meaning. More recently, another great churchman, Dr. Cunningham, the eminent historian, took ground that the creed ought to be revised because it represents a disproved theory of creation, a false view of providence, an outgrown spirit of intolerance, and an erroneous doctrine in respect to the destiny of the heathen. To-day, the most eminent clergymen in Scotland are repeating the words of Principal Tulloch: "The existing creed-bonds must be relaxed." Hardly a single meeting of a Presbytery is free from discussions on this subject, and the advocates of revision multiply. Dr. Walter C. Smith, who worked with Norman McLeod for a more rational observance of the Sabbath, has recently—in February of this year—declared that what the Westminster Confession asserts, respecting reprobation, verbal inspiration, and a limited atonement is an unauthorized addition to the truth of God. And Dr. Smith used this language just a year ago in an article in the *Contemporary Review:* "It can not be denied that there has been of late years a very considerable drifting away from old theological standpoints in Scotland .... Things cannot long go on as they are now, with a creed strongly Calvinistic, and teaching which gives it little or no heed. Again, I say that the peculiarity of the position is, not that the Scottish clergy reject the Confession, but that they give it the go-by, and work on other lines altogether. They regard it as, no doubt, one side of the truth, but not the side that helps them to do their work. It may be theoretically right, but in practice they largely ignore it. That is not a state of things that is wholesome, or that can continue long to exist."

In 1880, was published a very notable volume called "Scotch Sermons." This book consists of twenty-three sermons by twelve eminent clergymen: the Principals of two Universities, Caird and Cunningham; University professors like Knight and Story; and pastors of large churches like Mackintosh and McFarlan. Though in point of diction and scholarship perhaps not fairly representative of the Scotch pulpit, yet at least half the contributors rank among the most influential men of that country and the sermons are a fair specimen of the type of religious belief which becomes more prominent there every year. The theological opinions affirmed in this work are, as a rule, very near those expressed every Sunday by our American Unitarian ministers. The results of advanced Biblical scholarship are frankly accepted; the ultimate authority of reason in religious matters is asserted or taken for granted; the reality of miracles is set aside and the existence of legends in the Gospels is admitted; the speculative dogmas, such as election, the trinity, miraculous conversion, are set aside as non-essential and no part of vital piety; other dogmas, like total depravity and imputed righteousness, are ignored or stoutly denied; religion is described as the natural growth of man into spirituality; salvation and righteousness are treated as identical; heaven is viewed as the reward of personal goodness; and the ministry of Jesus is explained as a moral influence rather than as a sacrificial atonement. One quotation must suffice: "The boast of leaving everything to Christ, of rejoicing to know that you can do nothing, and need do nothing for your own salvation; that all your own righteousness is as 'filthy rags,' and that you are yourself a worm, and vile and incapable of good, is a boast which from any lips is foolish, which from some lips is a mere falsehood."

Well might the world open its eyes in wonder at such "Scotch Sermons"! Some as outspoken as Parker, all as rationalistic as Channing. This volume serves to mark the rapidity of religious progress. A generation ago, "Essays and Reviews" created a great uproar throughout Christendom, and Scotchmen congratulated themselves that no such heresy lurked in their pulpits; but here is a book beside which "Essays and Reviews" is a tame production; a book in which Calvinism is ignored or denied, and it comes to us as a product of Scotch pulpits! But even

more significant than the quality of these sermons is the manner in which the volume was received in Scotland and the treatment which its authors have there experienced. A volume more heretical on the atonement than Campbell, and more rationalistic in its views of the Bible than Robertson Smith, has, to use the recently written words of Rev. Mr. Walker, an orthodox Scotchman, "awakened so little anxiety and alarm in the church that only one of the contributors was called to account for what he said, and he was rebuked very mildly"—while two of the contributors have since been promoted to places of highest honor and have been intrusted with the work of training young men for the ministry.

To prove also that the preachers of these "Scotch Sermons" do not stand alone, we have but to turn to the last book written by Principal Tulloch, that outspoken advocate of freedom of religious thought — a book published in 1885 and entitled "Religious Thought in Britain during the Nineteenth Century," in which he placed himself upon the platform of a broad, rational, humane and ethical Christianity.

The interests of rational religion in Scotland are in the hands of eminent scholars and prominent divines who are as a rule within some one of the churches. Among the liberal leaders are Edward Caird, the most philosophical mind in that country and the leading professor at Glasgow University; Principal Cunningham, of St. Andrews University, who considers the Westminster Confession outgrown; Dr. Marcus Dods, who, if not a very free critic of the Bible, yet holds that it contains inaccuracies. Dr. Service has been a worker on this side; and from him we quote these words: "Be like God the Father in his fatherly love; be pure, be true, be just, be generous, be magnaminous, be unselfish and unworldly. This is the sum and substance of what Christ says. . . Not a word about justification by faith, or the doctrine of the atonement, or any one of those things of which, as concerning salvation, we hear so much." Among the liberals must be counted Rev. George Gilfillan, who holds that the popular creed "is full of blunders," and Dr. Robert Wallace, who, no longer a preacher, contends that a Christian church should be a company of "free religious thinkers." Dr. William Knight, professor of Moral Philosophy at St. Andrews, a decided rationalist, is free to state that "uniformity of opinion among thinking men is unattainable and undesirable," while he contends that the great need of the hour is not so much a shorter creed "but a healthier and more humane attitude toward all creeds whatsoever."

There is also Dr. Herbert Story, a professor in Glasgow University, a popular and voluminous author, who frankly says: "If we find even in the Bible anything that confuses our sense of right and wrong . . . . then we are not to bow down to it as God's revelation to us." There, too, is Dr. John Caird, the greatest living preacher in Scotland, Principal of Glasgow University, for many years an advocate of a rational interpretation of Christianity, who declared in a very liberal and eloquent address, delivered some years ago: "A candid and thoughtful man will be led to reflect that it is a spurious stability which a dogma . . . derives from anything else than the inherent authority of truth;" just the plea of Emerson. These men, with others like Ferguson, Watson, Chandlish the son of the eminent ecclesiastic who was a contemporary of Chalmers, and Walter C. Smith, are all avowed opponents of Calvinism and advocates of a free and rational Gospel. They are not destructionists but loyal churchmen, honored, as a rule, throughout Scotland as representative clergymen, eminent for piety and learning. And Principal Fairbairn goes so far as to state: "The general mind of the country has grown into what is equal to a new faith, while the creed which embalms the old is allowed to survive."

The remark of Buckle that the finger of scorn is there pointed at every one who in the least questions the traditional theology, is no longer true. In Scotland to-day religious progress is

being made in three directions chiefly: 1. The demand for a revision of the confession of faith is growing and will soon have to be met in all three of the great religious bodies; even now the Free Church no longer binds its ministers to believe the creed for all the days of their life; that clause having been omitted from the obligation. 2. A more rational view of the Bible is rapidly gaining ground; it is coming to be used as a book of religious education rather than as a storehouse of infallible dogmas. Nearly all the younger clergy accept the results of modern Biblical scholarship as represented by Robertson Smith. And a few years ago, Principal Tulloch gave expression to a profound truth in these words: "The beginning of theological reconstruction within the Christian church lies in the new idea of Revelation, which connects itself with this advanced view of the Bible—a reconstruction which need by no means be negative, although, it must be largely agnostic—leaving alone many questions which the church has hitherto sought to settle." 3. A more ethical and less sacrificial view of religion is coming into prominence. Righteousness and salvation are treated as identical. Jesus is presented as the ideal man who saves us by his moral inspiration, and not by his expiatory death. The old dogmas of election, imputed righteousness, eternal damnation, have disappeared from the better class of religious literature, and are seldom mentioned in the most prominent pulpits. So orthodox a man as Rev. Mr. Walker, in the latest publication upon religion in Scotland, remarks: "The exclusively evangelistic preaching which prevailed for a time has had the effect of producing a reaction."

The Scotch churches will never become Unitarian in name; they will never become the oracles and advocates of that precise ideal and method which the older Unitarians represented; but their message is fast becoming humanized and rationalized, so that, another generation will carry them on to essentially the position which this and similar pulpits occupy to-day. There are, of course, in some pulpits in Scotland, ministers who are loyal to Calvinism and resist progress with all their might; a few such have large followings and exert considerable influence; and though they are always on hand and often manage with the aid of the less cultivated representatives from the Highlands to secure the decision of the ecclesiastical courts in favor of traditional theology, yet a very candid and competent witness, himself a prominent Scotchman, makes this statement: "No evidence can be adduced to show that the slow and almost silent progress of the laity in Scotland towards a more liberal standpoint in theology has been for a moment arrested."

I wish to close this very imperfect review of religious conditions in Scotland by quoting a paragraph from the late Principal Tulloch, which expressed the noble sentiment of an honored churchman,—a sentiment toward which many are growing: "Much of the higher faith of the world is outside of the churches altogether, and the pettiness of the conflicts within them—ritualistic and doctrinal alike—is becoming generally repulsive to intellectual men" . . . . but . . . . "the current of free thought is running deep and sure in all the churches, even within softened and exclusive precincts where it makes no noise at all. It will make its way towards the light by-and-by, from all quarters of the ecclesiastical horizon; and the church which will have most chance may possibly not be any of the present organizations, but a church more excellent—because at once more liberal and catholic — than any of those now existing."

Even in Scotland as elsewhere, the upper and intellectual classes have largely forsaken the church, and yet at heart they are earnest and religious; still nothing but a thoroughly humanized and rationalized religious ideal and method can ever inspire them with enthusiasm and organize them for work. They would respond, however, to such a form of piety, and that form of piety will doubtless arise.

Madison, Wis. JOSEPH H. CROOKER.

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JOSEPH H. CROOKER.

THE OLD BIBLE STORIES.

[*Chapters from a forthcoming book of Bible Stories by Brooke Herford.*]

III. The First Wrong-doing, and What Came of It.

That beautiful garden-land, and all the happy time Adam and Eve had in it,—in the old, old times, people were never tired of talking about it all.

But how did they come to leave it? Why had not they stayed there? and why could not people go back and live there always?

This was the story, as it grew out of the telling of many generations: —

In that beautiful garden, then, where the beasts and birds were all gentle and tame, and pleasant fruits grew on every tree, and where God was very near — people made it out that God had told Adam and Eve that they might eat of the fruit of every tree — except one. But in the midst of the garden was one tree, different from all the rest. Some called it the tree of Life, while others said its real name had been the tree of the Knowledge of Good and Evil; but the one thing all agreed, was, that God had somehow told Adam and Eve very clearly that they must not eat of the fruit of that tree, and that, if they did, they would surely die. For a time they did as God said. But sometimes they would go and look at the tree — that was surely where the trouble began— they would go and look at it, and wonder why they might not eat of that tree as well as of the rest. The fruit was pleasant to the eyes, and looked as if it would be so nice to eat. One thing they saw,— that among the grass and leaves at the foot of the tree there was always a serpent coiled up, and they did not like the serpent as they liked all other creatures that used to come and play about them. It lay there as if the tree belonged to it, and when they came near, it lifted up its head so quickly and looked at them with such a bright, eager, cunning look that they were almost afraid, and sometimes they thought they would not go to that tree again. But still they went,— what harm could there be in looking at it?— and after a while they got accustomed to the serpent — and — and — the end of it all was,that one day they eat some of the fruit. Very likely it was some that had fallen of itself, and was lying on the ground, there could not be much harm, surely, in eating *that* — and so they eat;— and then their eyes were opened! Oh, what would they have given to be able to undo what they had done, and put back that forbidden fruit! But no! The thing was done and their eyes were opened; they saw now what it was to do wrong, and for the first time they were very unhappy. They thought of how God had bidden them not to eat of that tree. What could they say to him? Before, they used to listen for his voice and were always glad when he spoke to them; but now, they felt afraid and went and hid themselves among the trees. And so came another lesson to them, another thing in that strange knowledge of good and evil — that there is nowhere where we can hide from God. It seemed to them as if a voice kept following them: "*Where art thou? Where art thou?*" And when Adam answered — the voice seemed to say: "*Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?*" And Adam said: "The woman whom thou gavest to be with me, she gave me of the fruit, and I did eat." And then the voice said unto the woman: "*What is this that thou hast done?*" And the woman said: "The serpent tempted me, and I did eat!" And then, as some people told the story, God punished the serpent for tempting them, by causing it ever afterwards to crawl and grovel on the ground. But that shows how it was all *only* a story; for serpents have always crawled on the ground, and it would have been a truer thought to have treated both Adam's word and Eve's as mere excuses, such as people always make when they have done wrong and want to lay the blame on some one else!

But the great truth of the story was this: — that, from the time the first man and woman did their first wrong-doing, all was changed, there was no

more peace, no more happiness! As the people told it, the Lord God drove them out of the garden, and placed at the entrance, angels with a great flaming sword that turned every way, so that nevermore could they go in again. No! ever afterward they had to wander in the common world, where they felt hunger and thirst, and had to toil for food, and felt sorrow and pain and sickness, and by-and-by had to lie down and die.

No one has ever found that garden, though many have looked for it; no one has ever made out those four rivers, nor seen the flaming sword at the entrance; and now people are coming to think that it is all a beautiful parable, and that the meaning of it is, that so long as we do right, the world is bright and happy for us, and all is well; but that the moment we do wrong, all changes, and life darkens, and the beautiful garden-land fades out into the hard common world of pain and sin.

IV. Cain and Abel.

This is another story that the old men told about the first people who were in the world. It was a story about the time after Adam and Eve had eaten the forbidden fruit, and had learned what it was *to do wrong*, and in doing wrong had lost the innocence and beauty of life and found themselves out in the hard, common world of pain and sorrow.

Even in that common world, however, all was not sorrow and pain. At times all looked bright for a little while. Sometimes the sun shone, and the birds sang, and the flowers blossomed out, and the world seemed so beautiful again, that they began to wonder if it was not Eden come again. I think Eve must have felt like that when her first little child was born! Very sweet and fair the little baby must have looked to her as she held him in her bosom; and when, after a time, another little boy-child was born to her, she must have felt as though God had really forgiven her. How she would love those two children; and how she would wonder as she saw them growing bigger and stronger, for all was new to her. I think she would wonder most, to see how differently they were growing up, for Cain was hot and passionate, while Abel was kind and gentle. She called their names Cain and Abel; and as they grew to be men Cain took to growing corn and fruits, and became a tiller of the ground; but Abel gathered a flock of sheep, and, in his gentle way, tamed them, and became a shepherd.

And now came the first attempts of men to worship God. They thought they ought to give him something of the best of what they had, and so Abel brought the finest lamb that he could pick out of his flock, and built his altar of wood and laid the lamb upon it,—and then when he put fire to it, it burned away, and the smoke rose up into the skies, and he believed that God was accepting his offering.

Then Cain brought his offering also, —a handful of ears of corn and some fruits. But something in him, or in his offering, was not as it should be. Perhaps he had not brought his best, or it might be that he did not really offer it from his heart, but only because Abel was making a sacrifice and he would do the same. However, as he tried to burn it, it seemed as if the Lord would not have it, for a great gust of wind blew the smoke here and there, down and back to earth. And Cain was very angry, and his face grew sullen and dark as he looked at his brother's altar, and saw that God had accepted Abel's offering, while his was rejected. Then the Lord said unto Cain: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt not thou be accepted? and if thou doest not well, the sin lieth at thine own door." "*If thou doest well :*" is it not good to see that even so early, men had come to see that a man's offering is not acceptable to God because of its costliness, but only when it is really offered from the heart.

But in the older time of which they told, Cain only grew more and more angry. From this time he hated his brother, hated him even because of his goodness; and one day when they were in the field together he rose up against

his brother, and struck him such a terrible blow, that Abel fell to the ground — dead.

Dead! But Cain did not know it. There had been no death among them, till now. All that he saw, was his brother lying there, without speaking or moving. In a while he would touch him, and then he would try to lift him up and rouse him. But it was only like so much clay. So at last he began to realize that his brother was dead, and a great fear took hold of him. He could not bear the sight. He went away. But a voice seemed to follow him: "Where is thy brother? Where is thy brother?" It seemed to speak so plainly, that he knew it was the voice of God, and he answered back: "Am I my brother's keeper?" But the answer did not stop the voice. Still it seemed to haunt him. Wherever he went it kept saying to him: "Cain, where is thy brother, where is thy brother?"

In after times it was told that Cain became a fugitive and a wanderer on the earth. He wanted to go away, for everything seemed changed and darkened. The earth no longer grew corn and fruit for him, as it had done before — it was not likely it should, for he was always thinking of something else and could not work as he used to do. Nothing prospered with him, and everywhere it seemed as if the voice of his brother's blood still cried against him from the ground. He went into other lands, where he met other men and women, — for it seems that there were other people in other parts of the world, — and everywhere he was afraid that men would kill him. They did not. Nobody touched him; very likely they knew nothing about him. But *he* knew, and everywhere he went he felt as if he bore a mark upon him; and all through the ages since, the man who kills another is said to bear the mark of Cain.

Oh, terrible thing, for a man to kill his brother! Thus was sin growing and growing in the world. It had begun with the eating of forbidden fruit; it had come now to murder! But be sure that murder had not come all at once. Cain must have been angry and passionate many a time, before he came at last to strike that terrible blow! For so, one sin always leads to another, and therefore it was that when the Great Teacher came, he not only repeated the old Commandment "Thou shalt do no murder," but told men that they must not even be angry!

GROWTH OF UNITARIAN THOUGHT SINCE THE PROTESTANT REFORMATION.

II. Development on the Continent.

Servetus, 1511-1553.

Born at Villaneuva in the Kingdom of Aragon, Spain. Educated at Saragossa University. Studied law at Toulouse, 1528. Appointed secretary to Quintana, confessor to Charles V, 1530. Settled at Lyons as editor of the Trechsel's Press, 1535. Studied medicine in Paris, 1536. Studied law, Hebrew and theology at Louvain, 1538. Returned to Lyons, 1541. Arrested by inquisitor-general Ory, 1553. Burned at the stake in Geneva, Oct. 27, 1553.*

In Michael Servetus, born at Villaneuva, in the kingdom of Aragon, Spain, in 1511, we find an original and powerful thinker, and one who boldly departed from the orthodox Christology.†

His first education was in a Spanish Catholic convent. Precocious ability and pious temperament eminently fitted him for the priesthood in the eyes of his friends, but his own spirit demanded a religion such as he could think out for himself, and not such as the Catholic church presented ready shaped for his acceptance. Leaving the convent, he studied four or five years at the University of Saragossa, probably under the Italian Angleria, one of the greatest scholars of the age.

Servetus at the end of his university

*Important works: "De Trinitatis Erroribus," 1532; "Christianismi Restitutio," 1553.

†See Willis's "Servetus and Calvin," 1877. There seems to have been a good deal of orthodox calumny heaped upon the name of this martyr, for which there appears no foundation in facts. His greatness has not been altogether unrecognized, however. E. B. Hall, in the *Christian Examiner*, vol. XX, says: "The time may come, it will come as surely as knowledge shall be increased, when few names shall stand higher among those honored for the Reformation than that of Michael Servetus." Dr. Willis in the Preface to his "Servetus and Calvin" admits his surprise upon studying up the real facts of the life of Servetus to find not only "a philosopher and scholar, a physician, a geographer, an astronomer and a biblical critic, but, alas for him! the most advanced and *tolerant* of the Reformers."

course went to Toulouse and studied law for two or three years. But to theology his mind naturally turned, and while at Toulouse he first read both the Old and the New Testaments, and the impression made upon his mind by thus coming alone, face to face with the great Book, was deep and permanent. He speaks of the Bible as a book "come down from Heaven, and the source of all Philosophy." Here, also, Servetus read Erasmus, to whom he always acknowledged indebtedness. He further studied general history and geography to such advantage that he was the first at a later date to apply such knowledge to Biblical interpretation.*

In 1529, however, an event happened which, seemingly trivial, probably determined his future studies and directed the course of his thoughts for the rest of his life. He was recommended by his old teachers of Saragossa, as secretary to Juan Quintana, confessor to the Great Emperor Charles V. This position gave Servetus opportunities of observation that brought before his notice some of the most glaring wickednesses of the high church functionaries, and stamped in his mind that detestation and abhorrence of the degrading practices of both pope and priests, that he afterwards expressed so boldly. Almost immediately after this appointment, Servetus, in his capacity of secretary to the Emperor's confessor, had to attend the great coronation at Bologna, 1529, and a grand market this was for the church's financiers; indulgences were offered at prices to suit all personages.† Servetus's service under the Emperor was soon at an end, however, and he began at once to devote himself to the study of theology, though as a layman. He entered into correspondence with Œcolampadius and others, but soon found that most were either unable to see with his unprejudiced sight, or were too afraid of the consequences of doing so, to agree with the opinions he advanced. We find even Zwingli writing to Œcolampadius to do everything possible to suppress such dreadful blasphemy as Servetus proclaimed. The learned doctors thought it perfectly insufferable that a mere layman and a young man, too, should not yield at once his own opinions to theirs, and they heaped upon him the very terms the Catholics had already used towards themselves, "diabolical," "blasphemer," and so on.

But Servetus, though he possessed, like every leader of thought, his own earnest opinions, opinions so clearly defined that they were not easily obliterated by false reasoning (and the world is not moved by those men who have no opinions), and although future events have shown how much more he anticipated the results of modern thought than the other scholars of his day, yet held himself freely open to conviction and anxious for the advice and arguments of those he came in contact with. He is blamed for not accepting their arguments; rather should he be praised for the moral courage he showed in refusing to be convinced by arguments that he saw were false. But in 1531, he published his book on "Trinitarian Misconceptions,"* and this brought down upon him the rage of learned doctors, Catholic and Protestant alike. From the mention of the work in letters of the leading scholars, these great men found in it arguments which shook their most treasured doctrines, and they looked at each other aghast. Luther writes† that it is a fearfully wicked book; he says that he himself had temptations to disbelieve the Trinity at one time, but "set the word of God against my thoughts and got free." Melanchthon felt the force of the blow and pathetically exclaims, writing to Camerarius, "Good God, to what tragedies will not these questions give occasion?"

In this work besides stating that "God is one and indivisible," and that the Trinitarian doctrine had been a great obstacle to the spread of the religion of Christ,‡ he further attacked

* See his reprint of the Paynim Bible.
† See Robertson's History of Charles V., vol. II.

* "De Trinitatis Erroribus," 7 chapters, Hagenau, Alsace.
† "Table Talk," 1532.
‡ He states also that Christ is *not* God, but *son* of God, a man, though manifesting some of the divineness of God, and he who appreciates the priceless treasures of Christ's love easily attains to a knowledge of God the Father.

the one pet and cherished doctrine of the Lutheran Reformers, that of Justification by Faith. He shows that they thought it was enough to believe in the *suffering* of Christ; but, says Servetus, it is by belief in the *worth* of Christ that we show our acceptance of the new covenant instead of the old law, nor is belief or faith alone sufficient, the justification thereby attained is only negative; to become positive, it must be associated with love, *i. e.*, with charity in the widest sense of the term. The Calvinistic doctrine of predestination he also argued against, and maintained that "though God may deal with us as a potter deals with clay, it does not follow that we are nothing more than clay and have no power of action in ourselves; the *power* to do is one thing, the necessity of doing it another." Servetus only escaped imprisonment as the result of this his first book, through promising to re-consider his views and write another treatise on the same subject. He went to Hagenau, Alsace, where in a few months he published "Two Dialogues on Trinitarian Error," but says in the preface, only because what he had before published was incomplete and imperfect. The "Dialogues" are in fact only a defense of his previous position. The result of their publication was to immediately make Germany and Switzerland, in vulgar phrase, "too hot to hold him," and he fled to Paris under an assumed name, that of his birthplace, Villanovanus. He studied medicine here, and later went as editor to Lyons. He was never long anywhere before his unusual abilities and unyielding freedom of expression first brought him into notice and then into trouble. Wherever he went he found opposition to his views. While engaged in literary work at Lyons, in 1546, he began that correspondence with Calvin which resulted in arousing the bitter and revengeful hate of the Pope of Geneva. It was now that Servetus began fully to feel that he was called of God to proclaim a purer form of Christianity than that set forth by either Luther or Calvin. It was not alone a reformation of the *church* that was needed, in his eyes, but a reformation of principles and a return to the pure teaching of Jesus himself;* and, although in the beginning of the correspondence Servetus was as a learner from Calvin, the tables were soon turned and the narrow limits of the latter's vision were rudely burst apart by the "seer of Spain." In no gentle language he bares to the quick the very doctrines that were Calvin's rocks of faith.

"All that men do," says Servetus, "you (Calvin) say is done in sin and merits nothing but eternal death. But therein you blaspheme. Stripping us of all possible goodness, you do violence to the teaching of Christ, who ascribes the power of being perfect to us, 'Be ye therefore perfect even as your Father in heaven is perfect.'† In the works of the saintly I say there is nothing of the corruption you feign."

Calvin declared the law of Moses was still to be observed; violating it, he says, we violate the law of God. To this Servetus replied: "What are the laws of Moses? If conformable to Nature then they are the laws of God, and to be observed, independent of Moses." "But the law of Moses was unbearable, it slew the soul, it increased sin, it begat anger. God never asked such obedience, he but asks of each according to his strength."

Calvin became enraged at the cutting and fearless attacks of Servetus, and cherished a bitterness that is best shown in his own words. Writing at this time to Farel (Feb. 1546) Calvin says: "Servetus wrote me, offering to come hither; did he come, if I have any authority, I should never suffer him to go away alive." Also to Pierre Viret, of Lausanne, Calvin writes almost the same words. Speaking of Servetus he says: "I have determined, did he come, that I would never suffer him to go away alive." But we are more concerned with the work of Servetus than with

* "He left Rome not to join Luther. He brushed aside the trinitarian dogma in his haste to get at Christ. His idea was to rally and re inspirit the Christian mind by recalling the primary allegiance of the Christian heart. Let Christ be known in his true self and neither the pure majesty of Christ's truth nor the sure bond of Catholic unity could fail." —Gordon, Theo. Rev., April, 1878.

† Matt. V., 48.

the errors of Calvin. Servetus now secretly published his greatest work; secretly, for, opposed to even the Reformers, it was a dangerous undertaking to attempt publication even with every precaution to not let the authorship be known. The title, "Christianismi Restitutio" ("The Restoration of Christianity") indicates its character. It was printed in 1553, one thousand copies. The preface begins: "The task we have set ourselves is truly sublime, it is no less than to make God known in his substantial manifestation by the Word, and his divine communication by the Spirit, *both* comprised in Christ, through whom we learn how the divineness of the Word and the Spirit may be apprehended in man. God is manifested and communicated to the end that we may see him face to face as it were in creation and feel him intuitively, but lucidly, declared in ourselves." What sublimer ideal than this can we set before ourselves to-day? Servetus approached it in an earnest and Christian spirit, he revealed the light that was within him that his fellow men might be helped to higher ideals and purer lives. There is a good deal of transcendentalism and mysticism mixed in with the metaphysical part of the work, but there is clearer insight and purer theology than belongs to any other reformer of his day. The dogmatic teaching of Rome and its practice are repudiated *in toto*, and the bigoted doctrines of Lutherans and Calvinists alike swept away. A copy was either sent by Servetus, or otherwise came into the hands of Calvin, who immediately set about securing his arrest. Servetus was now at Vienne, Italy, where he had practiced medicine for some years. He was arrested on Calvin's information and imprisoned, but during the progress of the trial, through friends, he escaped to France. There, however, he was not safe, and determined to get, if possible, to Naples; by some strange chance he went first to Geneva, July, 1553, where he was recognized, and immediately imprisoned at the instance of Calvin. The trial was long and tedious, and mixed up at first with a good deal of discussion between Calvin and the council as to the rights of Calvin's consistory. But in September, Calvin seems to have got control (as usual), and assumed the place of the Attorney General.*

In the trial, the result could be easily anticipated. October 27, 1553, Servetus was condemned by the Lords, Councillors and Justices of Geneva with the assent of the General Council of the State, to be bound and fastened to a stake along with his books and there burned alive by a slow fire until his body was reduced to ashes. And for what offense? For having called the trinity a monster with three heads; for having declared that Jesus Christ was not the Son of God from all eternity; and for remaining obstinate in these opinions against the *true* Christian religion. Servetus asked to have the sentence commuted for one less painful, he asked to be put to death by the sword, as he feared through excess of suffering, mortal as he was, he might prove faithless to himself and belie the convictions of his life. But Calvin's intimate, Farel, Bishop of Neufchatel, reminded the prisoner that the first step must be his own acknowledgment of error. Servetus would not retract, however; the true nobility of his nature coming uppermost, he declared he had done nothing to deserve death, and kneeling he prayed God to forgive his enemies and persecutors. Then rising, he cried aloud, "O, God! save my soul! O, Jesus! have compassion upon me!" On the death walk to the stake, Farel accompanied Servetus as priest and used every effort to wring from him an avowal of his errors; but Servetus had already done that to which alone his sensitive conscience prompted him,—with a humility which we can only regard as expressing the loftiest true nobility, he had sent for Calvin, and begged his pardon for such hard names as in the enthusiasm and heat of argument he had used against him. Far from the narrow spirit of Calvin was the thought that he also needed, before

* Willis's "Servetus and Calvin," p. 400.

God, to ask pardon of the man whom he was now condemning to the fire. Servetus, therefore, when pressed by Farel to recant, only called in broken ejaculations on the name of God. Coming near to the fatal pile, he fell upon the ground in prayer; then rising advanced to the stake, where he was bound with a rope round the neck and a chain round the body. The manuscript copy of his "Restoration of Christianity" which he had years before sent to Calvin for criticism, and which Calvin had unjustifiably kept, refusing to return it, was fastened to the wretched victim's thigh to perish with him. The first rush of flames wrung from the doomed man a terrible cry; but after that he asked pardon for his faults, invoked God, but would not acknowledge the "Son of God save in the man Jesus." These are the words of Bishop Farel in a letter afterwards written to Ambrose Blaurer: "The torture of the sufferer was terrible, and bystanders in pity fetched more and dryer wood as the pile had been purposely of green wood." And "so died in advance of his age one of the gifted Sons of God."

The influence of Servetus's writings instead of being crushed, was only increased by the publicity and cruelty of his death; and, in secret, the reasonableness of his views, the purity of his faith, and of his life, and his noble spirit of toleration, worked upon many minds, in spite of Calvin's declaration that "when Servetus and his like presumed to meddle with the mysteries of religion, it is as if swine came thrusting their snouts into a treasury of sacred things."

In Italy especially, the writings of Servetus were read and discussed among thinkers, at Vicenza, Siena, Padua, etc. Many writers took up the cause of the dead martyr. Martin Cellarius, who was at Geneva at the time, has the honor of being Calvin's strongest opponent through the trial of Servetus. Minus Celsus, of Siena, declared that the constancy of Servetus in the fire induced many to go over to his opinions. The Dutch Anabaptist, David Joris, said that Servetus was a pious man, and that if all who differed, as he did, (from Calvin) in religious views, were to be put to death, the world would be turned into a sea of blood.

Fausto Sozzini, 1539–1604.

Born at Siena, Tuscany. Educated at home. Traveled in Europe till 1576, when settled at Basel. Went to Transylvania, 1578. Settled at Cracow, Poland, 1579. Driven by a mob from Cracow, 1598. Died in seclusion at Luslawice.*

Although Fausto's uncle Lelio was the first to advance the views, afterward known as Socinianism, yet the bolder and more logical nephew who succeeded him laid the real foundation of the system. The uncle Lelio was timid and inclined to accept dim explanations of dogma for the sake of peace and quiet. Fausto was more definite in his views. Lelio submitted to the doctrine of the atonement, but Fausto utterly demolishes any idea of vicarious satisfaction. To him, Jesus came to reconcile not God to men, but men to God.

Lelio though denying the trinity did so in an equivocal way. But Fausto Sozzini demonstrates plainly that the trinity is contrary at once to Scripture and to reason, and in this he follows Servetus. But, having the qualities of a statesman and lawyer, and none of the poetical mysticism of Servetus, he brings his opinions into a practicable system, and so establishes a school of thought, which Servetus could never do; and yet Fausto Sozzini in many points was far less clear-sighted and advanced in thought than the ill-fated Servetus. For instance, he held that the soul was "mortal in its nature, and only acquires immortality by the power of the Holy Spirit effecting in us through faith a new creature." He held also to the invocation of Christ with the title of God. In 1574, Fausto Sozzini took up his residence at Basel, where he remained several years in intercourse with the leading advanced thinkers of the day. In 1578, he was called to Transylvania by Biandrata (Georgio Biandrata Saluzzo,

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*Important works: "De Auctoritate S. Scripturæ." English translation by Edward Combe. 1731. "Racovian Catechism," translated by Rees. 1818 (Sozzini probably only planned this work which was finished by Schmalz.) Best edition of all Sozzini's miscellaneous writings published by F. Kuyper, Amsterdam. 2 vols., 1668.

1515) to defend the usage of the invocation of Christ in prayer which was being attacked by Bishop Ferencz David. It is generally believed that it was during the discussion that followed between Sozzini and David that the word Unitarii was first used to designate a certain party of the Reformers. It is more probable, however, that it was during the discussion between David and Melius, at the synod of 1568 at Weissemburg, ten years before, for Petri Bod, the historian of the Unitarians of Transylvania, states that from the union of the reformed of all parties at this synod they were called *Uniti* or *Unitarii*. Rev. Alex. Gordon, however, points out that in the records of the consistory at Kolozsvar the word *Unitarius* does not occur till the year 1637.* In 1638, it became the legal and official designation, and has ever since remained so. In its origin, therefore, the name Unitarian had more than an anti-trinitarian signification,—it meant the union of parties in a common spirit of reform.

Sozzini was unsuccessful in his attempts to change the opinions of the Bishop David, who had boldly preached from his pulpit at Kolozsvar that there was no more authority for invoking the name of Christ in prayer than there was for calling upon the virgin mother, and the poor Bishop was summoned before a general assembly of the states at Thorda, and after long delays died in prison before final sentence had been pronounced. The churches of Transylvania still retain and honor the memory of Bishop David.

Sozzini seems to have aided in this persecution of David, at least by his expressed opinions. He appears to have let fall no word of sympathy or kindness for the aged bishop; his expressions are cold and cautious. There seems to have been nothing of the noble enthusiast about him. Neither, on the other hand, does he ever, like Servetus, use obnoxious language. Admirable as such restraint may be, human nature sooner sympathizes with the warm-hearted enthusiast who forgets the etiquette of language, than with the careful diplomatist whose sympathies never burst the bounds of dry civility. But Sozzini was needed with his cold judgment to organize the scattered party and lift it into a position of respectability and credit. He married into one of the highest Polish families, and his position thus helped to draw converts from the more influential class of society. He had the gift of assimilating differences of opinion, and so drew into one party Ebionites, Photinians, Farnoveans, Servetians, under the name of Socinians. Sozzini himself was persecuted towards the end of his career, and finally finding an asylum in the house of Abraham Blouski at Luslawice, he remained in much seclusion till his death, 1604. His last hours had been occupied in revising or re-writing a catechism of the churches of Poland. After his death, Schmalz completed the work, the first edition of which was published in 1605, in Polish language; and this represents what was Socinianism as its founder left it. A Latin edition was published in 1609, at Racow, Poland, and dedicated to James I. of England. From its place of publication it took the name "Racovian Catechism," by which it has since been known. It is interesting, because we learn from it the tenets of original Socinianism, and also because it attracted so much attention at the time that the British houses of Parliament passed a resolution ordering all copies to be publicly burnt. Later, in 1652, another edition appearing, Parliament again ordered it to be burnt.*

But an English translation of this Racovian Catechism immediately appeared, printed in Amsterdam, thought to have been translated by John Biddle, and it was widely circulated.

Socinianism, as expressed in this Racovian Catechism, expresses belief that right reason is necessary to understand the Scriptures; but, that given right reason, the Scriptures alone are sufficient in themselves, without church or tradition, to secure salvation; that God is one person only; that Christ was a very man; that man has free-will; and that there is no Scripture author-

* Unitarian Review, October, 1879.

* Wallace's "Anti-trinitarian Biog.," vol. III. p. 492.

ity for the doctrine of original sin.

The sacrament is simply a commemoration of the love of Christ and nothing more. In these opinions Socinianism had its force, and in its spirit of toleration which looked towards an eventual universal church embracing all Christians. But the weakness of Socinianism and the cause of its final entire disappearance may be found in such tenets as the following, also stated fully in this Racovian Catechism: Belief in the salvation of *only* such as have faith in Christ, that is, that the soul is mortal and only becomes immortal by special grace through faith; in complete immersion in baptism, and in the necessity of baptism, and in the denial of baptism to infants; the belief that no Christian can hold any civil office which involves complicity with bloodshed, nor can appeal to the civil law for redress of private grievance. This last tenet was so impracticable that it prevented to a very large extent the spread of Socinianism.

But the liberal ideas of Socinianism, its belief in man's free will, in the unipersonality of God, in the final authority of right human reason,—these ideas were seized upon by very many.

FREDERICK B. MOTT.

Salem, Mass.

LIBERAL CHRISTIANITY IN EUROPE TO-DAY.

The Year Book for 1889, published by the American Unitarian Association, contains the following information regarding the present condition of Liberal Christianity on the continent of Europe, which will be of especial interest in connection with Mr. Mott's article:

The number of Unitarian churches in Hungary is 110, including that recently formed at Buda-Pesth, the total number of registered Unitarians in the country being over 57,000. There are under Bishop Joseph Ferencz eight Rural Deans, and an Ecclesiastical Council of 350 members. The higher education is provided for by the College at Klausenburg, founded by Prince John Sigismund about 1569, and the middle schools at Thorda and Szekely-Keresztur. The present Rector of the Klausenburg College is Professor John Kovács. There are also five theological professors, nine ordinary professors, and about an equal number of assistant professors and teachers. Additions continue to be made to the religious literature of the Hungarian Church; and its chief organ, "The Christian Seedsower," prospers under the joint editorship of Professor Kovács and the Rev. Denis Peterfi, First Minister of the Klausenburg Church.

Liberal thought in religion, outside of the United States, the British Empire, and Hungary, seldom takes the Unitarian name; but organizations in substantial agreement with the Unitarian faith are to be found in several other countries. Out of 225 Protestant churches in Austria, a considerable number are liberal in their theology. In Germany, the Protestant Verein (Protestant Union), a Liberal Christian organization, numbers some forty branches and about 27,000 members; it supports two missionaries in Japan. The Free Congregations, now in a declining condition, are more like Free Religious Associations. The Protestant Union of Holland counts 13,000 members, and is very flourishing. In France, a minority of the Protestants, not easily estimated, hold Unitarian views. In Spain, the Spanish Evangelical Church sets up no theological test, and includes liberal congregations. In Sweden, the *Sanningsökaren* (Truth-seeker) is the organ of the Liberals, who mostly retain their membership in the State Church, and there are several societies similar to the Protestant Unions. Switzerland has a Free Christian Association, which is active in the Protestant cantons. Professor D. Beisso in Rome, and Mons. J. Hocart in Brussels, hold regular religious services of a Unitarian type.

THE FIRST UNITARIAN CHURCH, CHICAGO.

ITS EARLY HISTORY.

In a preceeding article a sketch has been given of Chicago in its early days, and of the sowing here of the first seeds of the Unitarian thought by such men as Dr. Follen, Mr. Huntoon, Dr. Hosmer, Rev. Crawford Nightingale, Dr. Eliot, and others. Up to 1839, however, everything was tentative and uncertain, although a Unitarian Church had been organized. But in the autumn of that year came Rev. Joseph Harrington, the man who really put the Society upon its feet for the first time. He had graduated from Harvard College six years previously, had spent part of the intervening time as a school teacher, and part in the study of theology under the direction of Rev. George Putnam, of Roxbury, and, directly from the Theological School, he was sent by the American Unitarian Association to Chicago.

He arrived here some time in October. Mr. Samuel Clarke, who came with him, thinks the day of the arrival was the 9th of October, and if he is right, Mr. Harrington preached his first sermon here October 13th, but another well remembered circumstance makes it seem almost certain that the arrival and the preaching were two weeks later. It is well remembered that at Mr. Harrington's first service, in the Saloon building, there were but ten persons present, and the reason for this was that there had been a large fire the evening before. Most of the Society at that time were young men, and these all belonged to the fire company, and having undergone great exertions, working late into the night on Saturday, they had an excuse for not going to church that would be valid even in our time. That fire occurred Saturday, October 26, and this seems to fix the date of Mr. Harrington's first preaching. (In this same fire perished all the records of our society up to that date.) He preached all winter to rapidly increasing audiences, and in the spring of 1840 went back to Boston, was ordained minister, and returned to Chicago in October, with about twenty-five hundred dollars to build a church.

A lot was bought for five hundred dollars on the north side of Washington street, between Clark and Dearborn, on the site now occupied by the United States Express office building; an additional two thousand for the church was raised in Chicago, and at a meeting on the 14th of October, it was "Resolved, that the Trustees of this Society be authorized to select a plan and make such arrangements as they may deem proper for the erection of a Church for this Society, provided the cost shall not exceed twenty-five hundred dollars." By the 26th of October the contract had been let to Mr. Lloyd, to build the church complete, for twenty-four hundred and seventy-eight dollars.

During the winter of 1840-41, the Church was finished, and was dedicated May 3d, 1841, proving, as is usual in such cases, much more expensive than at first estimated, the total cost of the Church and lot amounting to something more than four thousand dollars.

Mr. Harrington continued to be minister till the spring of 1844, when he went East upon a visit, and sent back his letter of resignation. But he had done his work here, leaving the Society with a neat, commodious church building, prosperous, united, and out of debt. Meanwhile, he had preached the first Unitarian sermon ever preached in our sister city of Milwaukee, thus initiating the movement that resulted in the Unitarian church there; he had founded the church at Rockford, Illinois, and had preached acceptably at many other places.

From here he went to Hartford, Connecticut, and a few years after, feeling again the spirit of the pioneer, he went by way of Panama to San Francisco, where he died about six weeks after his arrival, having preached, I think, but twice; died of the Panama fever.

After the departure of Mr. Harrington, the Society was three years without a pastor, being ministered to by a succession of most excellent preachers, paid in part, at least, by the American Unitarian Association. It was at this time that the Rev. James Freeman Clarke came occasionally from Louisville, and Dr. Eliot, from St. Louis; the Rev. William P. Huntington was here for a time; Rev. William Lord; the brilliant but erratic Henry Giles; the Rev. Mr. Ripley; (John Pierrpont, says one authority;) and, least among them, and in some respects, greatest of all, the "man in earnest," the Rev. Mr. Conant, of Geneva.

By the way, it is said that Mr. Conant became a Unitarian because of a tract that he carried away from the drug store of the Clarke Brothers at about the time of the organization of this Society. Whether the tract was given him directly, with an exhortation to read it, or whether wrapped around some purchase of his in order that he might read it, I have not learned, but in either case we may be sure that it was an intentional act on the part of one of the proprietors of that famous drug store.

In February, 1847, the Rev. William

Adam, an Englishman, who had been, I think, a missionary in India, and had traveled almost entirely around the world, was called to the pastorate of the Society, entered upon his duties in the following June, and remained about two years. An eccentric man, not very sweet tempered, he was not greatly beloved, but he filled the place and held the Society together.

Then in 1849 began the ministry of Rev. Rush Shippen, whose pastorate I believe was the longest, and in many respects the best, the Society has known. Mr. Shippen preached from October 1849, to April 1850, as merely supplying the pulpit, when, at a meeting on the evening of April 12, 1850, he was invited to become a permanent pastor, at the rate of seven hundred dollars per annum, "with such additional sums as our means will allow."

The further story of Mr. Shippen's ministry here I wish to give mainly in the words of another, who came upon the scene in 1853. He says: .

"The first Sunday morning found me in a friendly pew in the little old First Unitarian Church on Washington Street, listening to the deep vibrating tones of Rev. Rush Shippen, then in the fourth year of his ministry. He had come hither a lad of twenty-one, fresh from Meadville, with all the generous enthusiasm and hopeful courage of youth, to speak the freer word and preach the more cheery Gospel in this distant outpost of liberal faith.

The church had been started in 1836 by a few young men who were interested in liberal thought. Among the survivors are H. G. Loomis, Arthur G. Burley, Stephen F. Gale, Joseph Gray, N. Goold, J. N. Balastier, S. C. Clarke, and Abram Clarke; and among those who have passed away were E. L. Tinkham, Wm. H. Larabee, C. L. Harmon, Azel Peck, and Wm. Clarke." (This was written in 1884.)

"Mr. Peck, though probably less known now than many of his cotemporaries, deserves kindly remembrance by his public benefactions. A mechanic, a modest citizen of simple ways of life, he had amassed what was esteemed a competence forty-one years ago, the bulk of which, consisting of real estate in the West Division, he bequeathed at his death in 1849, subject to a life interest for his widow, to the First Unitarian Church and the Mechanics' Institute, in equal shares.

It is worthy of note in this connection, that of the very, very few public benefactors which this city has known, three,—Peck, Burr and Bates,—were Unitarians. To Jonathan Burr the city owes the Home for the Friendless, and the Burr mission; to Eli Bates his noble bequest for the Industrial School, for the Lincoln Monument in Lincoln Park, and for the completion of the towers of Unity Church.

Chicago had, in 1853, a population, according to the encyclopedia, of 60,652, and though doubling its population every four years, it had still the appearance of an overgrown village. Its houses were nearly all of wood, its sidewalks plank, and its streets of mud, unfathomed in damp weather. The churches were not out of keeping with the general village look.

Our church was a plain, squatty brown structure, with Grecian columns, apparently borrowed for thirty or sixty days from some piney Parthenon. It was a frame building, you went down one step into the yard, and down another into the church, which was pervaded by a dim, but not religious, light. It had only its auditorium, which was heated by large stoves, and ventilated by the grace of God and poor joiner's work. It had not even a coal bin inside its walls. It was adapted only to the more formal gatherings, and could not be the home and center of the social life of its congregations.

The sewing circles, sociables and other informal meetings were held in private houses, and the dwellings of Chicago in that day were still rural in size and appointments. But each knew all, hospitality if simple was sincere, the young were cared for, the old cheered. The winter months were enlivened by many social gatherings at hospitable firesides. The modern club was not yet, and the inventor of 'pa-

pers' was still unborn. But we somehow contrived to be happy without them.

Mr. Shippen was the leader of a noble band. Those of you, if any, who sat with me to hear the music of his speech, and be warmed by the sunshine of his smile, will recall with reverence among those who have passed away besides those formerly named, the names of Dr. Foster, E. K. Rogers, Eli Bates, Artemus Carter, Gilbert Hubbard, Dr. McVicker, Jonathan Burr, Colonel James, Henry Tucker, and J. D. Webster."

Among those who still remain in active manhood, or a green old age, in addition to those mentioned before, are B. F. Adams, Nathan Mears, Jerome Beecher, John Brewer, Charles and Augustus Burley, Dr. Charles Gilman Smith, Fred Fisher, Dr. E. L. Holmes, J. D. Sherman, Dr. Snowdon, C. B. Hosmer, E. N. Willard, Samuel Shackford.

Rev. Rush R. Shippen came of the old stock of that name in Pennsylvania. Miss Peggy Shippen, who became the wife of General Arnold, was of this family. She is described as young, extremely beautiful and graceful, and with a magnetism of power and manner which drew to her in love and admiration every one who came within her influence.

The young minister shared in the physical and mental gifts of his early and unhappy kinswoman. He was of tall and powerful form, a commanding presence, with an expression of great gentleness and benignity, and a voice powerful, but of peculiarly agreeable quality. His musical gifts, his general intelligence, and his genial manners made him welcome in all companies.

Mr. Shippen resigned his charge here in July, 1857, and was succeeded by the Rev. George F. Noyes, a lawyer, rather than a minister, according to one authority; a man of "most eager and beautiful spirit, but who did not succeed as a preacher while he succeeded entirely in winning the love of his congregation," according to Robert Collyer. He remained here only two years. His most notable stroke of work was the establishment of the Ministry-at-Large. The office of this ministry was a room in the rear of the old church, and its first minister was the Rev. Mr. Hadley.

When he was disabled, the Rev. Robert Collyer, at that time ex-blacksmith and a Methodist minister, was called to take his place; and perhaps of all that this church has done for this city, the bringing of that man from the Quaker City to the great metropolis of the West, was the best, as it has surely been most appreciated.

Mr. Collyer counts that as one of the most important turning points of *his* life, and says, "the days are still too short for him to thank the good old Mother Church and George F. Noyes for that boon." And now for a little further in the history, I will continue in the words of Mr. Collyer:

"Mr. Noyes resigned his charge early in 1859, and then the church went into the business, always full of risks against which there is no insurance, of hearing no end of candidates. Some of our best men came from the East,—Briggs, of Salem, one of the choicest men I had ever heard up to that time; Brigham, of Taunton; Thompson, also of Salem; Woodbury, of Providence; Sears, the author of 'Foregleams'; Arthur Fuller, brother of Margaret; and Mr. Harrington, brother to a former minister of the church.

These were as diverse as chalk and cheese, but all able men, and I think that any one of them would have accepted a call, but none of them were called even, let alone chosen. Arthur Fuller filled the church right out to the door, a thing to be wondered at in those days, but he was a little too sensational. Another, still living, gave us sermons of marvelous girth and deepness, but as in his month,—for they stayed a month apiece,—everybody, including dear old Mr. Burr, caught cold, I think they concluded it was the preaching did it, and he was scratched off by ———— ————, who has long been in heaven.

It fell out in the long term of candidating in the old Mother Church, that we were often without a preacher of any

sort from the East, and then I had a chance to fill the gap. An old miller in England told me once I should be useful as a sort of spare rail to fill up any gap. And so it was in Chicago. I never balked, and if I had nothing to say, I said it as well as I knew how. Some liked me and some did not, and seeing me in the pulpit would turn away and go home. I did not blame them; I fear I should have done the same. It is probable they are all dead, or have wandered away from Chicago; so we may see the peril that attends such backsliding from the means of grace, for they might have gone to sleep, and that I should have borne better."

I think with the coming of the Rev. Robert Collyer, the setting up of Unity Church on the North side, and the almost contemporaneous burning of the old church on Washington street, and the building of the Wabash avenue "Church of the Messiah," whose leaning and settling heavy tower gave so much trouble,—with these events, occurring between 1859 and 1866, we pass the line that divides between the ancient and the modern history of this church.

At any rate, I have filled my space, too full, I fear, and if the later story is desired, it must be written in another chapter.

DAVID UTTER.

Chicago.

IMPARTIAL.

God bless my friend as true as may
Be any steel you know;
And as I kneel I can but pray
Likewise God bless my foe!

LEE FAIRCHILD.

Cedar Falls, Ia.

APPLES OF GOLD.

All through this beautiful valley are orange orchards in which the symmetrical trees are to-day masses of green and white and gold. Always the trees are green, for the orange is an ever-green, but at this season there is a large amount of new growth which adds to the old darker shades its more delicate hues; moreover the recent rains have washed every leaf until the trees are as fresh as new-blown roses. An occasional tree has given bloom since December, so that any day we could pluck a spray of the creamy white flowers in their setting of darkest green, but the great season of orange bloom is April. This year the trees have covered themselves most profusely. Every tree, young and old, is full, and the heavy odor loads the dense air. On some varieties the crop of ripe fruit is still ungathered. The fruit hangs in tropical beauty amid the green and white, gleaming forth with an intense glow, and helping to alleviate the too soporific fragrance of the flowers with a more pungent and stimulating aroma.

Most of the valleys of South California, a few miles back from the coast, have much good orange land. This is especially true of Pomona valley. Here is a large area of the peculiar red soil that will produce healthy orange trees and luscious oranges. Here, too, from a canyon in the mountains just north of us, flows an abundant stream of water from the snow-covered peaks further back, which gives water for irrigation. And many artesian wells add a constant flow from deep and never-failing sources. The climate, too, in most parts of the valley seems about perfect for the orange. The winter brings an occasional touch of light frost that does not injure the ripening fruit. This mild winter slowly and imperceptibly changes to the slightly warmer spring. There is no sudden leap from winter to spring, as often happens at the north. At the end of the month one finds that it is a little warmer than at the beginning, and that vegetation has grown at an easy-going pace. The tropical orange likes this mild winter, this slow-going, stately movement. It can wear its rich green all the year, it can slowly fill its swelling buds with odor, it can take the whole twelve-month to elaborate and ripen its luscious juices.

The orange-grower needs first to provide his stock, his young trees. This is done by planting seeds of almost any obtainable variety. Even in its youth the orange shows aristocratic tendencies, and the young plants demand attention in the way of soil and shade, water and cultivation. At the age of one or two years the young trees are budded with

buds from the approved varieties, and after one or two years' growth are ready for the orchard. They are set about one hundred to an acre. For the grower the prospects are somewhat weary. Several times a year he must plow or cultivate the orchard, keeping the soil constantly soft and porous. And several times during the summer, or dry season, he must irrigate. Water comes in cement pipes from the canyon several miles away, with "turn-outs" at all necessary points. At the appointed time each orchardist has his water "turned on," and he must guide it where he needs it. He has plowed a furrow down each side of the rows of orange trees, and, with long-handled shovels, he and his men conduct the water to the thirsty trees. In gleaming lines it runs down the long rows until the whole orchard is thoroughly soaked. Then in a day or two the cultivator must be run through so as to prevent the surface from becoming baked and hard.

The young trees only two years from the bud often give bloom, and would produce a few oranges, but the prudent grower picks off the young fruit, in order that all the strength may go to the growth of the tree. At four years from the bud the trees may safely bear a small crop. At six years from the bud quite a crop may be gathered. At eight and ten years from the bud the crop becomes large and profitable. In this section the orange ripens from December to May. Some varieties are rich in color in December, and a few are marketed for the holiday trade, but they are hardly ripe before February, and are not in the best condition before March and April, in which two months the bulk of the crop is sent to market. At picking time an orchard is a busy and attractive scene. Chinamen, in their quaint costumes, go from tree to tree and pick the fruit, standing on the ground to get all that is in reach, and using ladders for the remainder. The fruit is taken to the packing shed in boxes holding about a bushel each. It is then carefully graded as to size, by running through a machine that drops those of the same size together, then wrapped in tissue paper and packed in boxes for transportation to market. The clear warm day, the varied patches of light and shade falling on the mellow earth, the quickly moving orientals laughing and talking in their strange speech, the rich green and orange tints of trees and fruit, the masses of warm color in the boxes and piles of fruit that are on all sides,—all combine to make a picture worthy the poet's pen and the painter's brush.

In recent years the profits from orange-growing in California have been large. After the first four years the trees usually yield enough to pay for cultivation, and to give at least ten *per cent.* on the investment. Then each year the production increases. An orchard twelve years old will often give a crop that brings the grower in clear cash one thousand dollars per acre. Hence, it is not surprising that good orange land is held at stiff figures, and that orange orchards in full bearing are not often bought under two or three thousand dollars per acre. He who can secure now ten acres of good orange land with water-right, and can plant the trees, and care for them for ten years, has a competence for himself and family. This accounts for the strong tendency towards orange culture found in all South California. Many young orchards are just beginning to bear. Many thousands of young trees are planted every year. Last year, from one town in San Bernardino county, about a thousand car-loads of the best oranges were sent to the eastern markets. In a few years many other towns will be sending them in quantities just as large, and in quality just as good.

As I write these words I look through the open door, across the porch whereon is a flood of warm sunshine and over which is a giant rosebush that is now literally covered with tens of thousands of roses, to the orange orchard a few rods away. Under the bright light the green is almost dazzling; the fruit glows with warm color; the falling flowers carpet the ground and load the air with dense odor; the bumble-bees boom in a paradise of sweets; the hum-

ming birds give flashes of intense color as they dart by or as they hang on invisible wings above the blooms; and the owner, following his patient mule, holds the plow that turns the soft soil ready to receive to-morrow the stream of mountain water that will soon circulate in life-giving sap through root and stem, through vivid leaves, through odorous flowers, and through golden fruit that shall by and by bring other gold to his pocket and comfort to his home.

O. CLUTE.

Pomona, Cal., April 20, '89.

THE COUP DE GRACE OF LIBERAL HOPES.

The changed preaching to which this generation has been treated, has in our liberal camp occasioned frequent congratulation. The relegation of sermons on "Hell" to literal fires, is often deemed promotive, not only of pure religion, but of joyful living, too. But alas, a letter contained in a recent number of the *Presbyterian* must give us pause. The writer who uses the playful signature of "Calvin" and hails from Chicago, unbosoms himself as follows: "The subscriber has pined for a sound healthy and comforting sermon upon the infinite penalties affixed to the violation of the inflexible Law of God—a sermon in short about hell—somewhat after the manner of the Saviour's preaching along that line. . . . . During the last quarter of a century he has heard so many sermons about the infinite love and mercy of God and so little about his infinite and unchanging justice, that if the Bible had not taught him better he might have concluded that the world's Creator and Lawgiver was a God of infinite good nature." [The anti-hell party, as our renovated "Calvin" quaintly calls them, will please note that he keeps an eye out for exegesis as well as sentiment.] "He (the subscriber) does not pine now so much as he did before hearing the Rev. Dr. Withrow . . . . in his orthodox and consoling sermon upon hell." A "consoling sermon upon hell" is "good," as old Polonius would say. Indeed, the spectacle of Rev. Dr. Withrow administering a sermon on this subject to his congregation "with great tenderness," as described, is one that can hardly fail to be utilized by Mrs. Deland when she writes another theological story. At any rate, his success in combining the apparently incongruous will win wide notice. Other pastors will surely take him for their example as he leads his flock by the green pastures of a consolatory *inferno* and exhilarates Chicago with the delicious milk of the brimstone gospel. But the discouraging part of it all is the twenty-five year element. If the taste for this sort of preaching can persist through so long an abstention, when dipsomania or the cigarette habit can be cured in a tithe of the time, what hope is there for Liberal Christianity? It would indeed seem doubtful whether the liberal pulpit, with its God of "love and mercy" can permanently solace hungry souls that "pine" for "comforting sermons" upon the "hell" of Dr. Withrow and John Calvin! W. B.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM ROBERT COLLYER.

SUNDAY.

Blessings.

It is so, that we must come to the sense of the deepness of the blessing of the life we live. Go into the heart of it, at whatever labor and pain; enter mightily into its duties; watch not for its shadow alone, but most of all for its light, and it shall come to pass, that you shall find at last in your hearts what the painter found at last in his canvas, as much glory as will fill them full of a radiance that will bless wherever it shines. . . . Let us all be sure, that all is well whatever comes, while we trust and stand fast, and strive; and only hopeless and rightly hopeless, when we want what we are in no wise willing to earn. The glow and glory of life comes by right living.

MONDAY.

Faith.

What a mighty thing as a motive-power faith must be! If a man has faith that something can be done, in some sure sense it is done already, and only waits its time to come into visible existence in the best way it can. . . . And the whole drift of what man has done for man and God is the story of such a leading,—first a consciousness that the thing must be done, then a spark of courage to try and do it, then a constancy that endures to the end; and then, whatever the end may be,—the

prison or the palace, it is all the same,—the soul has the evidence of things not seen, and goes singing into her rest.

Now, then, a faith like this must be a prime thing in your life and mine, or we shall make a dead failure of it; and it must be rooted in us, as it was in these old-time men, in a sure conviction of some divine intention to be wrought out by our living.

TUESDAY.

Hope.

Our time, and all time, abounds in those who have a great faith, but not a great hope; the solid certainty about the heart, but not the shining assurance about the intellect. God will make all right somehow, they feel; but tell them that he will do far more exceeding abundantly above all that they can ask or *think*, and that will strike them as something they never adequately realized, always providing they believe you. Yet it is this alone that lifts us out of the world of inspection into that of expectation; that flashes into the soul the vision of that shy, trembling, blue, misty distance, on the far horizon of the world of grace and truth; hinting rather than revealing its beauty, but bringing untold treasure of rich experiences by the way, as we pull up stream to seek it,—experiences we had never suspected, staying down among the flats. . . . Hope is always the first thing, the greater thing than faith,—the power that sings what faith can only say, the perfect music to the noble word.

WEDNESDAY.

Love.

Love is to live; and not to love is not to live. And it was exactly the definition that John hit on away off across the world when he wanted to tell of the nearest and dearest of all the relations the soul can hold to God. Faith is in-reaching; hope is out-looking; and love is *in-being* . . . "He that loveth not, knoweth not God." The very love of God is only one of the loves in our loving. It is not the object but the life of which I am to make sure . . . Because we *love* with the love which is life, we shall have the eloquence which surpasses speech, and the intuition that dives below the faculty of the seers; the knowledge before which the lamp of knowledge pales, as a taper before the sun; the gold which is good and the devotion that is better than burning,—the devotion of loving. Heaven will then be in the soul; we shall not *seek* it; we shall *carry* it.

THURSDAY.

This Life.

This life is not a vapor, the flash of a shuttle through the loom, a tale that is told, a withered grass-blade; and the truest seer that ever looked into its heart,—Jesus Christ,—never said it was. It is the most solid and certain thing I know of in this universe, after the life of God . . . Have you kept this old, wholesome faith in, and love for, the life that now is? Because I really know of no way so sure to the loftiest and holiest life of heaven, as that which lies directly through a deep, quick sympathy with the life on earth. When we lose that, we lose what the sap is to the tree; the mediator between our being and the life about us and above us; the secret of all our growth and fruitfulness, and all our joy.

FRIDAY.

Days of Trial.

While we may not know what trials wait on any of us, we can believe, that as the days in which Job wrestled with his dark maladies are the only days that make him worth remembrance, and but for which his name had never been written in the book of life; so the days through which we struggle, finding no way, but never losing the light, will be the most significant we are called to live. Indeed men in all ages have wrestled with this problem of the difference between the conception and the condition. Literature is full of these appeals, from the doom that is on us to love that is over us,—from the God we *fear* to the God we *worship*. The very Christ cries once, "My God! why hast thou forsaken me?" Yet never did our noblest and best, our apostles, martyrs, and confessors, flinch finally from their trust, that God is light; that life is divine; that there is a way though we may not see it; and have gone singing of their deep confidence, by fire and cross, into the shadow of death.

SATURDAY.

Ascending Angels.

It is wonderful to notice what a great part these angels that ascend play in the development of the life and truth as it is in Jesus; or it would be wonderful, if we did not see all about us now, how clear it is, that, when a life has trued itself to divine standards fairly, then whatever comes to it is somehow transmuted into fine gold for its service. To me, the shadow in the life of Jesus is only less inestimable than the light; the most adverse things seem to be as indispensable as the most felicitous. . . Whatever the thing may be, it is no matter: when once it touches him, it becomes an angel. From the lowest to the highest, from above and from below, their nature always waits to be revealed in the nature of the man to whom they come.

"If you sit down at set of sun,
And count the acts that you have done,
And counting, find
One self-denying deed, one word
That eased the heart of him that heard,
One glance most kind
That fell like sunshine where it went,
Then you may count the day well spent."

IS THE WESTERN CONFERENCE GROWING STRONGER, OR WEAKER?

With the division three years ago, the Conference fell to considerably less than half its former strength, and is probably still somewhat less than half as strong as before the division. But the delay made (perhaps necessarily made) by the American Unitarian Association in appointing a secretary for the West and opening a headquarters in Chicago, has of course operated both to discourage the friends of the Association in the West, and to encourage the friends of the Conference. As a consequence a considerable number have, during the three years of delay, gone over to the side of the Conference. Thus the Conference is increasing in strength, and in two ways. The first is by the very slow but steady falling into line with it of those who did not approve its action at Cincinnati and would have much preferred to work with an organization standing on a distinct Christian or theistic basis such as the Conference formerly had, or as the A. U. A. still has, but who, feeling the need of fellowship and general organized work in the West, have preferred resuming their relation with the Conference to remaining isolated.

The second way in which the Conference is increasing in strength is in the growing confidence felt by its leaders and constituency. At each one of the three annual meetings the spirit has been increasingly hopeful and the tone of the leaders more assured. The causes of this have been two: first, the fact already mentioned, that so far as general organic work and organization have been concerned (headquarters, permanent western secretary, general annual gatherings, etc.) the West has been left wholly in their hands, with seemingly less prospect each year of any change; and second, the fact that they have received a large amount of sympathy and aid from the East. The importance of this last fact is great. The strength of the Unity movement has never been large enough in the West to enable it to stand by itself. Without outside aid and encouragement it could only have been a question of a little time when the Unity leaders would have been compelled either to consent to a theistic basis for the Conference and thus gain the help again of the men and churches lost on account of the Cincinnati action, or else to surrender to the A. U. A. the guidance of the missionary and church extension work in the West, in either of which cases the division in the West would have passed away.

But by aid of the moral support extended to them in the East by a few influential individuals, added to the financial aid of certain friends, they have been able to go on, keep up the working machinery of the Conference, and even make a little gain each year. As a result they have become more and more determined in their position, and less and less willing to listen to any suggestion of compromise; hence of course our western difficulties seem today farther than ever from a solution. In saying this we are not censuring those friends in the East that have thus helped the Unity cause in the West, for no doubt they have done it with good intention: we are simply pointing out the result that has come from what they have done.

THE NEXT STEP IN THE WEST.

Why should the strong, vigorous, earnest Unitarian churches and workers of the West, who are not in sympathy with Unityism — comprising much more than half our total Western Unitarian force — remain longer scattered and disunited? Why longer lose the inspiration for themselves, and the momentum and influence for the cause, which come from a general joining of hands?

We hope the American Unitarian Association will before long see its way clear to appoint a Western Secretary, and establish a permanent headquarters in Chicago. But whether it finds itself able to do this immediately or not, why should there be any longer delay among all these churches, missionaries and workers in the West who are in harmony with the A. U. A. in planning to hold regularly an annual conference or convention at some central point, say Chicago?

In Chicago, doubtless, either of the two largest Unitarian churches would be open for their use. The gathering might easily be made a very large and strong one, with a large amount of work to report, and questions of the highest interest and importance to consider. More than half our leading western churches, more than half our best known and most active pastors, more than half our most successful missionary workers, would naturally be interested in it. Nearly all of our college town mission work, most of our church extension work, most of our ministerial education work, done in the West, would come in for report at such a meeting. Moreover the holding annually of such a meeting — planned and carried out by the western men themselves — would greatly simplify the problem that is before the A. U. A. as regards the West.

Will not the officers of our State Conferences, our leading pastors, and the missionaries of the A. U. A. in the West, take it upon themselves to plan for such a meeting? Possibly it might be held to advantage immediately before or after the National Conference at Philadelphia, or, possibly it would be better to defer it until midwinter. But it is none too early to begin making plans. It will be easy to have meetings quite as strong and helpful as have ever been held in the West.

THE WESTERN CONFERENCE: ANNUAL MEETING.

The Western Conference held its annual meeting in Chicago, May 14-16, in the First Methodist Church, corner of Clark and Washington sts. The opening sermon (Tuesday evening, May 14) was preached by Rev. S. R. Calthrop, of Syracuse, N. Y., on the subject "God," and was unique and masterly; we have never heard from Mr. Calthrop an abler discourse.

Four sessions of the Conference were devoted wholly to papers and discussions, namely, those of Wednesday afternoon and evening and of Thursday morning and evening. On Wednesday afternoon an hour was given to answering the question, What shall we say to Hetty Sorrell? (one of the characters in George Eliot's Adam Bede) or, What can we do to help thoughtless, unprotected young girls who are fallen or are liable to fall? Excellent short talks were made upon the subject by Mrs. C. T. Cole, of Mount Pleasant, Iowa, Rev. Ida C. Hultin, of Des Moines, Iowa, Rev. W. C. Gannett, of Hinsdale, Ill., Rev. F. L. Hosmer, of Cleveland, Ohio, and others. After an hour devoted to this subject a paper was read upon "The Ministerial Education for To-day," by Rev. J. C. Learned, of St. Louis, and another by Mr. W. M. Salter, of Chicago, giving an account of the School of Philosophy and Applied Ethics which the Ethical Culture Societies of this country are proposing to establish.

The Wednesday evening session and that of Thursday forenoon were devoted to "Thirty Years of Darwin," that is, to papers and addresses upon Darwin, his Work and Influence. There were papers by Rev. C. F. Elliott, of Jackson, Mich., Mr. W. L. Sheldon, of St. Louis, Prof. S. A. Forbes, of Champaign, Ill., and Rev. E. B. Payne, of Leominster, Mass., and addresses by Mr. Calthrop, Rev. Henry D. Maxson, of Menomonie, Wis., Rev. Arthur Beavis, of Iowa City, and Rev. Thomas Kerr, of Rockford, Ill. The papers and addresses differed a good deal in merit; two or three of them were excellent.

The Thursday evening meeting attracted by far the largest audience of the Conference, to hear a series of addresses upon "Types of Religion in Robert Elsmere;" but the absence of some of the speakers somewhat deranged the programme, so that the meeting was perhaps the least satisfactory of the week.

As usual, the Conference devoted the sessions of Wednesday forenoon and Thursday afternoon mainly to business, except that it gave the first hour of the last named session to hearing a paper from Mrs. Celia P. Woolley, of Chicago, upon "The Ideal Unitarian Church"—setting forth the Unity idea of Unitarianism, or the idea of Unitarianism embodied in the Western Conference. The paper was a clear and strong one, forming perhaps the best popular presentation of the position occupied by the new western Unitarianism that has yet been made. It was the same paper that was read by Mrs. Woolley last winter before the Chicago Association—noticed in the *Unitarian* at that time.

The annual report of the Secretary of the Conference, Rev. J. R. Effinger, was long and generally interesting. It described somewhat more in detail than is usual the year's work of many of the western churches, and their present condition, mentioning by name perhaps three-fifths of the whole number. By what principle the Secretary was guided in his reporting we were not quite able to see, since many of the churches which he included in his report are certainly not in any way connected with the Conference.

Of the over 80 churches in the West, 27 or 28, according to the official figures, are now connected with the Conference — by having

this year contributed to its treasury and sent delegates to its annual meeting. We had hoped the Secretary would confine his report to the doings of the Conference, and of these churches; then it would not have been misleading. But instead of that he reported upon nearly all the churches and work of the West, including the western missionary tour of the Secretary of the A. U. A. and his companions, the Meadville Theological School, the labors of men who have no sympathy with the Western Conference, like Crooker, of Madison, Wis., Jennings, of Toledo, Ohio, and others, and local conferences that are in sympathy with the A. U. A. and its position, and have no connection with the Conference. The Secretary did have the consistency this year, however, to leave out half a dozen or so of the ministers and churches that have been most conspicuous in their protest against western ethicalism; but with this exception he carried out his former policy of reporting upon the whole West, as if it all belonged to the Western Conference.

The treasurer reported the Conference out of debt. The receipts for the past year from the churches of the West had been between nine and ten hundred dollars—about one-third the amount usually received previous to the division of three years ago, and less than a single one of our western churches sometimes gives to the A. U. A. in a single year. However, from the guarantee fund pledged last year and from individual friends west and east about two thousand dollars more had been received by the Conference — making the total receipts for the year about three thousand dollars.

Last year a movement was started by the Conference to raise a permanent fund of $50,000, two or three thousand dollars being subscribed at that time toward the same. This year the movement was taken up earnestly and pushed forward much further, and subscriptions were received to the amount (including last year's subscriptions) of between eleven and twelve thousand dollars,— members of All Souls' Church, Chicago, subscribing over five thousand dollars of this sum, and Mr. Gannett a thousand. The subscriptions become due when one-half the $50,000 is subscribed, and may be paid at any time within five years. The hope was expressed that this fund might lay the foundation of a Unitarian Building in Chicago.

The officers of the Conference chosen for the coming year were nearly the same as those of the year past—Mr. D. L. Shorey of Chicago being elected president, and Rev. J. R. Effinger secretary.

The spirit of the meeting was enthusiastic. The attendance was about the same as last year and the year before. To one accustomed to attending the meetings of the past nothing was so conspicuous as the absences. More than half the older and better known ministers of the West were absent, and about two-thirds of the churches were unrepresented, including such leading societies as Unity Church and the First Church, Chicago, the Messiah, St. Louis, the Meadville church, the two Cincinnati churches, the churches in Toledo, Louisville, Kansas City, Denver, Minneapolis, Madison, Milwaukee.

Mr. Snyder's suggestion made in the *Christian Register* and the *Unitarian*, looking in the direction of a possible harmonizing of western differences, received no attention; indeed so far was the Conference from manifesting a disposition to change its present position that both the president and Mr. Gannett took pains to re-affirm the action taken at Cincinnati, and no word to the contrary was uttered by any one on the floor of the Conference.

WOMEN'S WESTERN CONFERENCE: ANNUAL MEETING.

The Women's Western Unitarian Conference held its annual meeting in Chicago, Tuesday, May 14. The President, Mrs. Victoria Richardson, of Princeton, Ill., made a brief opening address at 10:30 A. M., after which Mrs. Emily Fifield, of Boston, a delegate from the Woman's National Auxiliary Conference, made an address in behalf of that organization, conveying the congratulations and regard of that body and explaining the character of its work; and Mrs. Theodore Williams, of New York City, expressed the greetings of the New York League of Unitarian Women, and gave an account of the very extraordinary history of that organization.

Mrs. E. E. Marean, of Chicago, read a brief report of the year's work of the Chicago Ramabai Association, Mrs. E. A. West, of Chicago, reported upon Temperance, and Miss Florence Hilton, of Chicago, upon Post Office Missions.

The secretary reported nineteen societies connected with the Conference. The treasurer reported the general receipts for the year as about five hundred dollars, besides a little over a hundred dollars received for P. O. Mission work.

In the afternoon, after a short devotional service led by Rev. Carrie J. Bartlett, of Sioux Falls, Dak., a number of excellent short papers were read, on the following subjects: "The Great Opportunity," by Rev. Elinor E. Gordon, of Sioux City, Iowa; "Philanthropy," by Mrs. Theodore Williams; "Self-Supporting Women," by Mrs. Catlin (?) of Brooklyn, N. Y.; "Higher Moral Tone in Society," by Mrs. J. C. Learned, of St. Louis; "Intellectual Development," by Rev. Ida C. Hultin, of Des Moines, Iowa. Also a short but beautiful and deserved tribute to the late Mrs. B. F. Felix, of Unity Church, Chicago, was read by Mrs. C. P. Woolley.

About a hundred women were present at the meetings, the papers and addresses were

short and to the point, and the spirit manifested all through was earnest and admirable.

The one drawback to the Conference was the conspicuous absence of representatives from some of the leading and most efficient working churches in the West.

The close identification of the Women's Conference with the General Western Conference, and the treatment given last year to the St. Louis ladies when they asked to have the organization place itself upon a Christian or theistic basis, have resulted in drawing a line through the ranks of the Unitarian women of the West similar to that drawn through Western Unitarianism generally by the Cincinnati action of three years ago, making it impossible for many of our best women workers longer to attend or co-operate with the Women's Conference. This is of course greatly to be regretted.

The existence of this state of things gives special interest to the meeting of women held in the parlors of the Sherman House on Wednesday morning for a consultation over the question of a general re-organization of the Unitarian women of the whole country. There were present representatives of the Women's Auxiliary Conference, the New York League, and the Women's Western Conference, also several western women not members of the Women's Conference. We are not at liberty to report the proceedings of the meeting, but only to say in a general way that it is hoped it may be possible at the meeting of the National Conference in Philadelphia the coming autumn, to form a new National organization of women which shall merge into itself the Women's Auxiliary and the Women's Western Conference — it being thought that thus the general cause may be strengthened, the west and the east be more closely united, and the divided women workers of the west be drawn together.

Of course such a scheme should be carefully considered by all the interests involved before any attempt is made to carry it out. To give up the Women's Auxiliary, which has done such admirable work for these years, would be no light matter, and of course should not be consented to unless there are good reasons for believing that something really more effective can be put in its place.

But the question which will need to be most seriously considered will doubtless be that of the basis of the proposed new organization. Shall that basis be Christian, or theistic, or only ethical? Last year the Women's Auxiliary appointed a committee to prepare and report a new constitution with a view to making the Auxiliary in some particulars broader and more satisfactory. We are not informed in what direction the proposed broadening was expected to look, but the fact that the two members of the committee appointed to represent the West are both leading workers in the western ethical movement has suggested the query whether the attempt may not be made to broaden in the direction of ethicalism.

The question naturally arises, too, whether something in the same line is not meant by the National League of women, which it is now thought to have take the place of both the National Women's Auxiliary and the Women's Western Conference. If so, it should be clearly understood. We do not believe the Unitarian women of America, with their eyes open, will give up an organization which stands broadly but distinctly for Christianity for another that shall have no such basis. Certainly the attempt to bring about such a change could not produce in the denomination the increased harmony which all concede is desirable, but would be certain greatly to increase the present divisions.

Said the pastor of one of the largest churches in the West, in view of the delegates and greetings sent by the Women's Auxiliary and the New York League to the Women's Western Conference: Do those good women in the East think it fair to *our* churches, which certainly should have some consideration from them, to take all this pains to bolster up and encourage this Unity movement which is so dividing and hurting our Western work? Do they fail to remember that the women workers of *our* churches are their *sisters*, too? and that what gives encouragement and strength to this dividing ethicalism, in effect, if not in intent, discriminates against all our Western churches which do not accept ethicalism. Our Eastern sisters profess to stand for a religion of love to God and love to man. Then surely they should be unwilling to take a course to give pain and discouragement to their sisters in the West who are trying to make Western Unitarianism stand for just that. And when these good sisters from the East go back and report what good times they have had, and what good people these Western Unity people are, will they remember to report also that we who are not Unity people know all that, and have said it times without number, but that this does not make the situation in the West any less serious? The Unity people are delightful people; so are Episcopalians, and Presbyterians; but Unitarianism in the West cannot be built upon a Presbyterian or an Episcopalian basis. As little can it, many of us believe, on a basis of Unityism—with ethics and free thought as its only essentials,—worship, belief in God, discipleship to Christ, etc., admitted if people want them, but forming no necessary element in our movement. If our esteemed Eastern sisters will kindly carry back to their friends who sent them, word that at the meetings in Chicago where they so warmly expressed their congratulations, the Unity church ladies of Chicago were not present, nor the church of the

Messiah ladies, nor the hundreds of others in the West who sympathize with them, and that those absent ones are certainly as devoted, as intelligent, as hard workers for Unitarianism as any that they met in the Women's Conference, they will do something to help their Eastern constituency to understand the real situation in the West; and perhaps, something therefore to prevent them from making, with the kindest intentions, mistakes which hurt us in the West very keenly.

LET US BE FAIR.

Mrs. Woolley's paper on the Western ethical position, read before the Western Conference, was asked for for publication as a tract, and money was raised on the spot to print an edition of 5,000 copies—the request for its publication coming, we were told, from our visiting sisters from the East, that they might have it to circulate there. Would not our good Eastern sisters be willing to take steps to get some good statement of the Western Christian position published, too, that they might have this also to circulate? There seems to be quite as little understanding in the East of the Western Christian position as there is of the Western ethical position.

Mr. Gannett has read his strongest putting of his position (his essay on "The Faith of Ethics") before the Boston Monday Club of ministers. Has Mr. Sunderland ever read his "Issue in the West" there?

Two years ago Mr. Jones was invited to give the paper before the Berry-st. Conference of Ministers, in Boston, in Anniversary week. He gave a paper which he called "Religion from the Near End," which was the strongest setting forth that he could make of the new Unityism of the West. Would it not have been wise and fair to have invited some one from the West this year—say Mr. Barber, Mr. Crooker, Mr. Snyder, or Mr. Clute—to present to the ministers the other side?

EDITORIAL NOTES.

John Bright defined agitation as "the marshalling of the nation's conscience to right its laws."

Says Dr. F. E. Abbott: "Since the death of Ernest Haeckel in Germany and Professor Clifford in England, there is not a well-educated scientific atheist in the world. There are agnostics, men who say, We do not know what kind of a power this is that lies behind nature; but not an intelligent, well-educated student of science of public repute, who doubts that behind nature there is an eternal Power and an eternal Godhead."

Says James Freeman Clarke: "Christianity includes ethics, but ethics does not include Christianity; an ethical society, therefore, is not so inclusive as a Christian church. The greater life includes the smaller, and comprehends it. The larger truth includes the lesser. Ethics includes only human duty, or love to man. Christianity accepts this, and adds to it the love of God."

We call attention to the action taken by the Kansas Conference (reported on another page) putting itself distinctly in line with the American Unitarian Association, and asking that body to place a permanent representative in the West.

Eight "Branches" of the "Guild of the Good Shepherd" have been formed in our English Unitarian churches, with 500 members. The Guild movement has also made a vigorous start among our churches in this country, under a variety of names, however. But the general idea is the same in all—moral and religious culture and practical helpfulness.

The Western Conference at its recent meeting in Chicago passed a resolution favoring women's education for the ministry, and asking the Board of Overseers of Harvard Divinity School to open that school to such women as would be eligible if they were men. We have now in our Unitarian ministry some eight or nine women, and some of them are doing as good work as is being done by any men. Meadville is open to women; why should not Harvard be?

We sometimes wonder if a school of writers will ever arise claiming that Washington was not in favor of a republican government, or that Garrison did not labor for the liberation of the slaves. Such claims would not seem to be more extraordinary than some that are made about Jesus. For example,

we have one class of religious teachers urging that morality forms no essential part of his gospel; while another class claims that it is the only essential. We have just received a printed sermon from a somewhat prominent minister who a few months ago came out from orthodoxy, in which we read these words: "I repeat, Jesus knew no essentials in religion save the essentials of morality." We had thought that the great teacher of Nazareth coupled the doctrines of the Fatherhood of God and the Brotherhood of Man indissolubly together, making each equally central and prominent in his teaching. We had thought that when one came to him and asked the question direct, What is the first and great commandment, Jesus replied: Thou shalt love the Lord thy God with all thy heart and soul and mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

The *Christian Union*, of New York, publishes an article on the Tenement House Question in that city, that may well prick the bubble of much of our complacency over our boasted "Christian Civilization." Think of "*290,000 human souls and bodies packed into a square mile of brick and mortar!*" The *American Hebrew* of the same city, commenting on the subject well says: "When we consider how these pest-holes of tenement houses are breeding places of disease, dangerous alike to the whole community as well as to the inhabitants of the dens of filth, common sense must get the better of the demagogic cry of freedom, and insist that legislation is necessary for the destruction of such sinks of iniquity. If the rapacity of individuals maintains such places for personal profit, society must save itself from a constantly menacing danger by asserting its right and authority, and blotting them out."

Before the recent vote in Massachusetts which defeated the prohibitory amendment, a canvass was made of the clergymen of the State, to find out their attitude on the subject. The returns, especially from the Methodist, Baptist, and orthodox Congregationalist ministers, went far toward invalidating the charge often made that great moral reforms must usually get their first impetus outside the church, and are generally as much hindered as helped by the clergy. Of the 250 clergymen of the Methodist body heard from, every one favored prohibition. Of the 202 Baptist ministers responding, 201 did the same. The orthodox Congregational ministers stood 272 in favor and 6 against; the Universalist, 37 for, 2 against. The Episcopalian body was the only one a majority of whose ministers opposed the amendment; the votes of these stood 11 for, 37 against. It was with regret that we saw the ministers of the Unitarian body standing next to their Episcopalian brethren—not showing a majority against the amendment, but showing a vote standing 44 in favor and 30 opposed.

We do not question the good intentions of the men in Massachusetts and other States who advocate temperance but who oppose constitutional prohibition; but we are obliged to question their wisdom. We have studied with some care the practical working of the license system, low license and high, as it is operating to-day both in the East and the West; we have studied its history in this country and England for the past two hundred years, and we are convinced that there is no hope in it. It puts the State in alliance with the liquor seller, and adds respectability to his business, and puts the community to sleep with the comfortable feeling that they are doing something for temperance when they are not. We trusted for a time that making licenses very high would do some good. But in this we seem to have been deluded. High licenses have some tendency to make fewer saloons; but there seems to be no reliable evidence that they make drinking less or less harmful. If the saloons become fewer they become correspondingly larger, more brilliant and more

attractive; so that the allurements they offer to young men are rather increased than lessened with high license.

We confess we have some sympathy with the following which we quote from a letter just received from one of our ministers, not now living in Massachusetts, but formerly a resident of that State: "After the dreadful flunk in Mass., I feel at once depressed and determined. Although not very hopeful of my own State, either, at present, I am still hopeful in God and the goodness of the cause. I think the country must at length wake up to the stupidity of wasting its manhood in this business, and of dulling intellect and conscience to defend it. Who will do the lauded 'work of education' but the true men and women whom Harvard College and half our ministers have joined the liquor politicians to discourage and decry? I have not been so ashamed of Massachusetts since the rendition of Anthony Burns."

Is not Mr. Dole right when he says: "If half as many people died of hydrophobia as actually die of intemperance, we should exclaim, though it would grieve us to say it: The dog is not worth while; the dog must go." Why do we hesitate to say this of the saloon?

WOMAN'S WORD AND WORK.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

The last meeting of the season of the N. Y. League was held at Yonkers, May 3rd. Unlike the usual meetings, there were two sessions; the morning session was occupied with the election of officers and the annual reports, and the afternoon session with the customary exercises. Through the courtesy of the members of the Yonkers club our luncheon was enjoyed in their pleasant building, which is near the pretty and homelike church, where the meeting was held.

The annual reports of five auxiliaries were first presented, viz., by Mrs. Brockway of the Lenox Ave. Church; by Mrs. Banker of the Second Church of Brooklyn; by Mrs. Thorne of Yonkers; by Mrs. Cary of the Church of the Saviour, and by Mrs. Knowlton of Unity Church, Brooklyn. The reports of the secretaries and the treasurer of the League followed. The officers elected for the coming year are the same as those of last year, with the exception of Mrs. I. H. Morse, who changes places with Mrs. Williams; the latter being obliged to resign the presidency now becomes first vice-president; Mrs. Smillie, fourth vice-president and Mrs. Elwell, asst. corresponding secretary. In retiring from the position she has filled with remarkable ability, Mrs. Williams remarked that she had never before been associated with a body of women who were so willing to put aside personality in aiming for a high ideal.

Mrs. Dix read in part an interesting paper by Mrs. Richardson, President of the Women's Western Conference, setting forth the aims of that organization and explaining the work already accomplished by it. Mrs. Williams was then unanimously chosen to represent the League at the next meeting of the Western Conference, held this month. A rising vote as well as a more substantial but not more hearty expression of good-will from the League to the Conference was then taken. After luncheon, a description of one of London's noble charities, Cheyne Walk Hospital, was given by Mrs. Catlin, the chairman of the Philanthropic Committee. Mrs. Holloway then made an appeal for the Vaulx Free Library, Glimp, Lauderdale Co., Tenn. In the rural districts of the South, children are growing up without even the rudiments of an education, and elementary school books of all kinds are greatly desired.

Dr. Charlotte Cushier then read a most carefully prepared paper on the topic "Physical Conditions as Affecting Views of Life and Duty." In our limited space we cannot give even an outline of her clear and scientific treatment of the subject. Mrs. Munroe opened the discussion in a most happy way by speaking on the spur of the moment of some of the more practical bearings of the question. She alluded to so-called "Muscular Christianity" and to some of its apostles, and said that in the lowliest places of life we can see God's face if we will. An invalid can irritate everybody in the house or be the center of peace and gentleness. We should try steadily to come up to Christ's standard. Though we stumble and fall we shall be helped to rise and go on.

Miss Morris followed by a few remarks. She said the best way to do good is to be good, and the next best way is to lend a good book.

Mrs. Tolles thought we should economize force. We should find out what we can best do and give our energies to that. We can lend strength to others in sickness and affliction, and if we bring to a high point our own ideals it will give strength to others. Some one in the audience quoted Emerson's saying: "A high aim is curative as well as arnica."

Mrs. Hooper's and Mrs. Elwell's papers were next read. They treated of the last three topics of the day; viz., "Can Christ-

ian fidelity and principle take a vacation? If so, how?" "What should be the influence of the city church member on the country one with whom she is brought in contact?" and "Our duty to the church in summer." The ladies agreed in sentiment on all the points but treated them quite differently. This difference was interesting. Mrs. Hooper said that our duty to the church in summer should be the same as at any time, and our activities should be continued, though, perhaps, changed. Whether we leave town or not the home church stands for what it is. All should aim to have a home in the country, enter into the interests of some church there, and become factors in the church and in the community. Christian fidelity can never relax, but finds its stimulus in change of work. Our influence should be active to forward church work wherever it may be.

Mrs. Elwell spoke of the young Italian nobleman who lately refused to take both his immense fortune and his title, declining thus to prolong the sharp contrasts between wealth and poverty. She spoke of several ways in which city church members could learn from their country friends, and urged Unitarians to discountenance the careless observance of Sunday often seen at our summer resorts. She thought the earnest women of the League should use their influence to have our churches open for service oftener than at present and kept open during the summer. The church everywhere should represent, as Dr. Hale says, "Welcome, companionship and sympathy."

Mrs. Dix then added a few remarks and closed the meeting by reading a poem. It was an occasion which left in our hearts sweet memories and high aspirations to inspire us in the months to come. M. H. E.

UNIVERSALIST NOTES.

THE MINISTERS' INSTITUTE AT ELGIN.

This biennial meeting of the ministers in our church in the northwest and interior was held on the week following Easter, and lasted for just seven days; and they were days packed full of interesting addresses, discussions, sermons, of instruction and exhortation, of fraternal greeting, of the renewal of old ties and the formation of new acquaintances. The program covered a wide variety of subjects, and developed a wide diversity of views. The practical administration of church affairs, the missionary spirit and methods, phases of doctrine and philosophy, the great questions of revelation, the supernatural, and miracle, all came up for discussion, and were treated in papers of more than average ability, and debated with earnestness and intelligence. Perhaps none of the themes were more vigorously debated than that of the relation of miracle and the supernatural to Christianity. The fact was developed, which has been forcing itself upon the consciousness of our church, that there exists a strong and aggressive party in the Universalist church which is in full sympathy with the most radical wing of Unitarianism, and is anxious to see our whole church move over to that ground; while another strong and deeply earnest party is unalterably opposed to any such shift of position. It looks as if a general debate was imminent upon what have commonly been regarded as questions fundamental and settled in our church. And how long such a discussion may last, and what are some of its sequences, our Unitarian brethren are well able to tell us. One thing, however, is just as clear at the beginning as it will be at the end; viz., that without some *common basis* of *faith*, some *convictions* in which men agree, it is impossible to do practical work in common.

The institute was well attended, some fifty or sixty ministers being present during some portion of the session. It has become a fixture in our work in this part of the country, and affords so many advantages that we can ill afford to dispense with it. To bring together so many of the brethren and sisters,—for there were six of our woman ministers present,—and keep them in personal contact for a week, in the constant interchange of ideas and of sentiment, is an immense advantage to the church. The three sessions of this Institute already held, have consolidated and reënforced our Western churches incalculably.

THE MAY MEETINGS.

The Universalists are at one with the Unitarians in keeping up the old custom of Anniversary Week. Boston comes up smiling this year with the usual long list of meetings, religious, social, and (in a strictly proper way) convivial. Chicago has begun, in a modest way, its own observance of the time-honored custom, and the two days' meeting of the Illinois Universalist Women's Association in St. Paul's church was a marked success. A good number of delegates from some fifteen parishes were in attendance, and the addresses and papers were of a very high order, interesting, able, and impressive.

J. C. A.

BOOKS AND CULTURE.

Matthew Arnold has well said in his essay on "The Study of Poetry," that "in poetry, as a criticism of life, the spirit of our race will find, as time goes on and as other helps fail, its consolation and stay." In these words we have the statement of a great truth, and a truth of the supremest moment for the healthful growth of mankind in all that is for its higher good. Poetry embodies the true spirit of the world and of life as nothing else does, and it is the best interpreter of whatever meaning either may have.

Poetry is especially the expression of the imagination, the idealizing and creative

faculty of the soul, the faculty which enables man to penetrate from the seen into the unseen, and to realize, as if it were present before his sight, that which is beyond his bodily vision. The imagination creates for the mind, as Professor C. C. Everett says, in his "Poetry, Comedy and Duty," that which the outward senses could not discern. "The world of the imagination," he also tells us in the same admirable book, "may be more natural than that of nature herself."

In speaking thus of poetry and the imagination it must be understood that they are used in the broadest sense, as representing the idealizing and spiritualizing tendency in man's nature. It is that in man which lifts him above the bare facts of existence, that everywhere in our country greatly stands in need of cultivation. We need above all things that idealization of life which literature represents more surely and in a larger sense than anything else, and in a sense to make life rich and fruitful. For all the ends of our life we need that which will take our thoughts away from the necessities of the moment, to a vision of the eternally pure and good.

That we may gain such a result as this we need to cultivate poetry, literature, the imagination, the ideal; and these will give our life a fullness and a joy we cannot have without them. Literature is the expression of the ideal in its noblest form, and in the form most capable of touching us with a sense of the unspeakable realities of the spirit. It is not a form, as it has been called by some of its critics; but a spirit. While it is an art, it is also a life. It is a true art, in fact, only wherein it contains most of life. Literature is the record of the world's life and aspiration. In it is achievement and prophecy so woven together into forms of beauty, that as we come to know them we are quickened to the newness of a higher life.

The two books already mentioned stand as exponents of this conception of literature, and for this need of its ideal element. "More and more," says Matthew Arnold, "mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us." Why poetry, or the higher literature of every kind, will become, as time goes on, more and more fully the enduring sustenance of mankind, has been well explained by Professor Everett, when he says that "nothing is an end in itself, but that in which some ideal of the soul has assumed perfect form." Life itself does not give us any such perfect object, therefore literature creates it for us. In creating for us the vision of the ideal, literature becomes for us at once a joy and a promise.

All the readers of Matthew Arnold have probably felt that his "Essays in Criticism" was the best of his books, the most truly representative of his thought and the most fruitful in its suggestions. His peculiar literary charm, his grace of culture, his ripeness of thought, his fineness of spirit, have in that book found their most adequate expression. Therefore his readers and admirers must have been rejoiced to welcome a second series of these "Essays in Criticism."

We have now become so familiar with his thought and with his manner of expression, that the novelty and the freshness of the first volume will not be found in this; but here we have the same fine literary insight and the same inspiring culture as there. Nearly all these essays have been in print before, those on "The Study of Poetry," and on Milton, Gray and Keats, have become familiar to us in "Ward's English Poets," while those on Wordsworth and Byron we have known in his delightful volumes of selections from those poets. The essays on Shelley, Tolstoi and Amiel, have been published in the English reviews, and have not become so familiar as the others.

This is one of the most enjoyable, and it is one of the most stimulating, of the books given to us by Matthew Arnold. Arnold's merit has been to keep alive in our day the spirit of culture and to prophesy of its ideal worth. While the tendency has been to ignore literature on the part of scientific men, and to write it down as mere words, and as representing nothing but form or sentimentality, he has wisely maintained that its spirit is ever the need of men. "Good literature," he has wisely said, in this volume, "never will lose currency with the world, in spite of momentary appearances; it will never lose supremacy. Currency and supremacy are insured to it, not indeed by the world's deliberate and conscious choice, but by something far deeper — by the instinct of self-preservation in humanity."

A book that may well bear company with Matthew Arnold's is that by Professor Everett, a book not so original or of so incisive utterance, but one that has in it weighty thoughts and much good writing. It looks at literature with a constructive and ideal purpose, and with a perception of its large meaning and importance. Its essays on the imagination and on the philosophy of poetry, as well as several others, are marked by a largeness of thought, and a comprehensiveness of insight not common at the present time. The author sees the necessary relation of poetry, comedy, and duty to each other, that all must have place in a fully rounded life.

For the student of literature at this moment his book is of great importance, because of his justification of the imagination, and his skill in showing how necessary it is to every higher form of human manifestation. We have had the word of Professor Tyndall on the importance of the imagination in science; but here we have a broader and a more accurate interpretation of its scope as the creative faculty of the mind.

That form of it used by science is, in reality, not its highest expression; it is in art, in poetry, that we find its full capacity for re-making the world with its own creative genius.

The imagination gives us "the ideal man, the ideal life, the ideal nature. As we look upon them we feel that this is the real man, the real life, the real nature." When we truly know its work we find that "a genuine product of the imagination, whether in literature or art, has an eternal value. It is as fresh at the end of centuries as at the time of its creation."

A book inspired by the literary instinct is Miss Agnes Repplier's little volume of "Books and Men." It has not the originality of Arnold or the philosophic largeness of Everett, but it manifests a most delicate and appreciative love of books. It is a book which shows the breadth and generosity which come of culture, and from living in constant association with the world's most generous spirits. Where is there so much enjoyment to be found as in the world of books! By their aid we have the best of company the world has ever known, and the best of friends. We get help from them better than that, however, for they help us to know that the world of ideas and ideals is the only real world, and the one in which we must live if we would find the meaning and the worth of life.

The broad and ideal conception of life is to be found conspicuously in the poetry of Robert Browning, who is a critic not less than a poet, and a critic of life in the sense that he has a genuinely poetical conception of its meaning. His poetry and his philosophy have been wisely interpreted for us in "An Introduction to the Poetry of Robert Browning," which has been written by Professor Alexander. That in Browning which is most worthy, is that which is in harmony with the ideal conception of life, and its interpretation through a large view of man's destiny. He takes our thought off from the present view, and introduces us to one that is enduring, because spiritual in its nature. He tells us that the soul is the only thing worthy of study, a conclusion arrived at by all the best literature of the world in all times and countries.

We may find in the books of Richard Holt Hutton a spiritual aim of the highest quality, a ripe culture of the ideal type, and a literary facility of expression that is always a delight wherever it appears. His "Literary Essays," "Modern Guides of English Thought," and "Theological Essays," are a perfect mine of strong and generous thoughts. Not so original as Arnold, he has a broader spirit and a more gracious manner. He is a wise thinker, his manner is broad and tolerant, and he knows how to get at the central thought in the man or the subject about which he is writing. He has written with great discrimination, in these volumes, of Goethe, Wordsworth, Shelley, Browning, Arnold, Clough, Tennyson, Hawthorne, Carlyle, Newman, Maurice and George Eliot.

With Arnold, Browning and Everett he recognizes the spiritual quality in literature, and he has seen that it must be ideal in order to be lasting in its power. The true literary worker is what Shelley called Byron, "a Pilgrim of Eternity." It is the recognition of this quality in him which gives character and quality to the books of Hutton. He does not give heed only or mainly to that which is for the present moment or that which interrogates the life of the passing day; but he appreciates the element in literature which lasts for all time, and which is ever fresh and inspiring. Literature has power in the world whenever and to whatever extent it has this quality.

GEORGE W. COOKE.

Dedham, Mass.

LITERARY NOTES.

We call attention to a new department of "Books and Culture," by Rev. Geo. W. Cooke, which begins with this number of the *Unitarian*, and is hereafter to be a regular feature of the magazine. Few men are so well qualified to write on these themes as is Mr. Cooke. As many of our readers already know, he is the author of probably the best work on Emerson and his Philosophy that has appeared from any source. His work on George Eliot's Writings and Philosophy is nearly or quite as valuable; while his last book, on Tennyson, Ruskin and Browning has met with much favor.

The call was never so great as now for able, earnest, consecrated young men and women for the liberal ministry. Our ministers and churches should be on the constant look out for such. It is in view of this practical need that Mr. Sunderland has written his little book, "The Liberal Christian Ministry as a Calling for Young Men and Women." Any one who knows a young person with natural qualifications for the work may well put into his or her hand this *brochure*. Published by Geo. H. Ellis, 141 Franklin St., Boston. Price, paper, 25 cents; cloth, 50 cents.

All admirers of Theodore Parker will be interested in the following announcement made in the Boston *Transcript:* "The literary executor of Theodore Parker is preparing a new edition of his "Historic Americans," in which there will be added to Franklin, Washington, John Adams, and Jefferson, Parker's sketches of John Quincy Adams, Dr. Channing, and Webster. The volume will be twice as large as that edited by O. B. Frothingham in 1870, and will contain a larger introduction and more frequent notes. Each biography will be short, not running beyond seventy-five pages, and

these will contain the verdict of Parker on the life, character, and results of all these great Americans, whose career covers the period from 1740 to 1850, or more than a century. The volume will be followed next summer by Parker's autobiography, a work essentially new, though made up largely from materials published by himself and others from 1850 to 1875. Many passages from the diary and letters will be given, however, which have never been published, relating to Parker's acquaintance with Alcott, Margaret Fuller, Bettine Brentano, Garrison, Wendell Phillips and other contemporaries."

The admirable "Story of Theodore Parker," by Frances E. Cooke, published by the English Unitarian Sunday-School Association, has been republished in this country by Cupples & Hurd, of Boston.

Houghton, Mifflin & Co. have ready for immediate publication "The Beginnings of New England: The Puritan Theocracy in its Relations to Civil and Religious Liberty," by John Fiske; "Washington as a Statesman," in two volumes of the "American Statesmen" series, by Henry Cabot Lodge; and "The Cup of Youth," a new volume of poems by Dr. S. Weir Mitchell.

Miss Amelia B. Edwards, the distinguished Egyptologist, will give her first lecture in America on November 8, at the Academy of Music, in Brooklyn.

G. P. Putnam's Sons, New York, have just published an important work entitled, "The Insane in Foreign Countries: An Examination of European Methods of Caring for the Insane," by Hon. William P. Letchworth, President of the New York Board of Charities.

Under the title of "The Oakland Unitarian Pulpit" a series of discourses by Rev. C. W. Wendte is being issued in pamphlet form. Two have already appeared, "The Story of Robert Elsmere and its Lessons," and "A Unitarian Estimate of Robert Elsmere." The sermons may be obtained from Mrs. A. G. Freeman, 1137 Linden St., Oakland, California. Price, 5 cents each.

Mr. Crooker's study of "Present Religious Tendencies in Scotland," and the careful and full bibliography which he furnishes with it, may well set some of our clubs or adult study classes reading on the subject more extensively. A dozen evenings of a club spent on this work would be very profitable.

The series of Rev. John W. Chadwick's monthly sermons for 1888-1889, published by Geo. H. Ellis, Boston, is now complete. It comprises discourses upon the following subjects:

1. What Men can do for Religion.
2. Our Religious Debt.
3. "Robert Elsmere."
4. Gifts for Children.
5. The Failures of Successful Men.
6. A Glorious Trinity.
7. The Inevitable God.
8. Birthdays of the Spirit.

Price for single copies, 6 cents; for the series, 50 cents.

Ten Discourses on Orthodoxy, by Joseph Henry Allen, delivered in Washington just forty years ago, have been reprinted by the A. U. A., and will prove one of our most valuable missionary documents. They are clear and scholarly; the points are admirably made; and the spirit is broad and sympathetic, warmly appreciating the elements of truth and goodness in Orthodoxy, while forcibly attacking its errors. It is only a phrase or two that would make us suspect that they were written so long ago. And for missionary use they are as well fitted now as ever. It is true that the Orthodoxy of New England has greatly modified; and much that Mr. Allen says would not justly apply to the average preaching of Orthodox pulpits,—much less to such as Munger's and Brooks's. Mr. Allen anticipates this objection, and says, "With Orthodoxy such as this we have no controversy." But this represents only a small part of the Protestantism of our country. West of the Hudson, away from the little nook that Unitarianism has in some degree helped to enlighten religiously, the prevalent religion has changed very little, and our ministers encounter the same hard and cruel Calvinism that Channing protested against in Boston and Baltimore. Mr. Allen recognizes the difference between the Arminian theology of the Methodist Church and of many other Protestants, and the Calvinism of the Presbyterian and Baptist Churches; but the essential spirit of Orthodoxy is pretty much the same. He also recognizes the Christian goodness that abounds in Orthodox Churches, and the power of Orthodox dogma "to gratify a certain state of the religious sensibility," "morbid, but by no means unnatural," and the "sacred and intimate communion in various scenes of the religious life" which he has enjoyed with many Orthodox friends. But "the one characteristic of Orthodoxy" proper, "the principle which lies at the bottom of the system" and is its great offense and crime, is its prevalent bigotry, that is, its generally making a certain definite creed essential to salvation. It is the modern form of the sin against the Holy Spirit. It is on account of this, that Mr. Allen makes his vigorous attack on the whole system; for, if this is proved erroneous, its bigotry is thoroughly discredited. And, though there is so much generous Christian feeling, as well as more liberal theology, in the Orthodox Churches of New England, yet this bigotry is still rampant in other parts of our country, and has not entirely died out even near Boston. It is barely a dozen years since a deacon in an

Eastern Massachusetts town said to a lady, on learning that she was a Unitarian, "Then you will go to hell, sure." C. A. A.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (May).

The Free Religious Association. By O. B. Frothingham.

A Hindoo Theosophist. By Caroline Healey Dall.

Æschylus on Some Modern Social Problems. By Charles Chauncy Shackford.

Ecclesiastical and Denominational Tendencies. By Grindall Reynolds.

Critical Theology.

Andover Review (May).

Was our Separation from England Needless? By L. Sears.

Bryce's "The American Commonwealth." By D. Mc G. Means.

Old Testament Student (May).

Proportion and Method in Old Testament Study. By J. F. McCurdy.

Tiele on Babylonian-Assyrian Culture. V. By A. S. Carrier.

North American Review (May).

The Tree of Political Knowledge. By E. E. Hale.

Use and Abuse of Civil-Service Reform. By R. R. McMahon.

Lend a Hand (May).

Arnold Toynbee. By Mrs. M. R. F. Gilman.

An Unseen Duty of Employers.

Studies in Municipal Government. By Edwin D. Mead.

The Sanitarian (May).

Present Condition of Sanitary Science. By Sir Edwin Chadwick.

Water Analysis. By Charles Smart.

Atlantic Monthly (May).

Temperance Legislation: Uses and Limits. By Charles Worcester Clark.

A Paris Exposition in Dishabille. By Wm. Henry Bishop.

Scribner's Magazine (May).

The Land of the Winanishe. By Leroy Milton Yale and J. G. Aylwin Creighton.

Count Leo Tolstoy Twenty Years Ago. By Eugene Schuyler.

THE WISCONSIN CONFERENCE.

The Spring Meeting of the Wisconsin Conference of Unitarian and other Independent Societies was held in Black River Falls May 7 to 9. On Tuesday evening, the 7th, the Conference Sermon was preached by Rev. T. B. Forbush, of Milwaukee — subject, "The Mystery of Incarnation."

At the Wednesday session, besides devotional exercises and an address by the President, a paper was read by Rev. N. C. Earl, of Chippewa Falls, on "The Naturalness of Moral Conduct," and another by Rev. G. W. Buckley, of Monroe, on "The Liberal Church, its Place in Society." These papers were discussed by the President, Mr. Forbush, the Secretary, Rev. J. H. Crooker, of Madison, Rev. H. D. Maxson, of Menomonie, Rev. T. G. Owen, of Arcadia, and others. In the evening Mr. Maxson preached on "What shall I do to be Saved?"

At the Thursday session, Rev. Walter F. Greenman, of Winona, Minn., read a paper on "The Average Man," and Rev. A. N. Somers, of Fort Atkinson, one on "The Church for To-day and the Day After." There were interesting discussions of these papers. The Conference closed with a sermon Thursday evening by Mr. Crooker on "Our Position and Purpose."

Seven years ago the total sum raised in Wisconsin for Unitarian church work was $4,000 annually; now it is over $15,000. Counting Winona (just over the line in Minnesota, but organized largely by the efforts of the Wisconsin men), there have been planted five new societies, two of which receive no outside aid, and one only $200.

THE KANSAS CONFERENCE.

The Spring session of the Kansas State Unitarian Conference was held in Topeka, May 6 and 7. The opening sermon (Monday evening) was given by Rev. J. E. Roberts, of Kansas City, from the text, "I and my Father are one." The preacher urged that the doctrines of the old creeds were based upon the idea of man's separateness from God. The better and higher thought is that of man's oneness with him.

Tuesday morning at 9:30 the devotional service was led by Rev. A. Barnes (Universalist), of Junction City. He strongly urged co-operation between Unitarians and Universalists in their religious work.

The Conference proper opened at 10:30 with a few words from the President, Mr. R. A. Sankey, of Wichita. Mr. Frank Foster welcomed the Conference to Topeka. Delegates were present from Kansas City, Salina, Eureka, Fort Scott, Uniontown, Wichita, and Lawrence.

The subject for consideration during the forenoon was "Our Missionary Work," and was introduced by Hon. Geo. W. McCrary, who also offered the following resolutions:

Resolved, That in the opinion of the Conference there is a great opportunity for promoting the cause of Unitarianism in the West.

Resolved, That an efficient organization of our missionary work in the West is greatly to be desired, and we earnestly recommend the American Unitarian Association to place in the field a Western agent with headquarters in the West to

supervise the work of establishing churches, of counseling and assisting weak and struggling churches and generally prosecuting missionary efforts with systematic vigor in the many fields awaiting our labors.

Resolved, That the A.U. A. be requested to appeal to the denomination at large for a liberal fund to be devoted to the work of promoting pure Christianity in the West under its auspices, and that in case such a fund is called for we urge Western Unitarians to contribute thereto liberally.

The resolutions were referred to the Advisory Board of the Conference, consisting of Judge McCrary of Kansas City, Frank Foster of Topeka, R. A. Sankey of Wichita, Rev. E. Powell of Topeka, Mrs. Teague of Salina, Mrs. Phillips of Eureka, Mr. Fisher of Fort Scott, Rev J. W. Caldwell of Uniontown and Mrs. Sarah A. Brown of Lawrence. The Board adopted the resolutions without dissent and recommended them to the Conference, where they were passed unanimously. Reports were made from the different societies of the Conference. At noon the ladies of the Topeka society served lunch in the church parlors.

In the afternoon a report of the Post Office work of the Conference was read. Thirty-eight dollars have been expended, and much good work has been done.

Following this report a sermon was preached by Rev. C. G. Howland, of Lawrence, but the Secretary was absent and hence did not get the subject. It was voted to hold a union picnic at Bismarck Grove June 11, for the promotion of acquaintance among the members of the various Churches of the Conference, and for the discussion of Sunday-school interests. In the evening Mr. Geo. A. Peck read a paper upon "The Puritans," after which a collection of $7.15 was taken up for Post Office mission work. S. A. B., SEC.

NEWS FROM THE FIELD.

We go to press too late to give a report of the Boston Anniversaries, which occur May 27–31. The programme is one that bespeaks a very interesting week.

Rev. Oscar Clute has been elected president of the Michigan State Argricultural College, and has accepted the position. Mr. Clute graduated from the college in 1862, for a time edited an agricultural paper, was for four years professor of mathematics in the college, then entered the Unitarian ministry. Besides holding a pastorate or two in the East, he was some years at Keokuk, Iowa, building the fine church there; then was at Iowa City, the seat of the Iowa State University; then was superintendent of our Unitarian Church extension work in Iowa, Minnesota and Dakota for two or three years, and a year or two ago went to Southern California. He has long been recognized as one of the best read, most fair-minded and most able men in our western ministry. During his years of preaching he has never laid aside his interest in scientific study and has written quite a little in several scientific lines. He was for some years one of the most successful bee-culturists in Iowa, writing a book on that subject that attracted wide attention. His interest in educational matters has been active and constant. The educational position to which he has now been chosen is the second in influence and importance in Michigan. The Unitarian cause in Michigan will be much strengthened by his coming into the state. He will enter upon his new work very soon.

Unitarians visiting Paris during the Exposition will be interested to know that they can hear liberal preachers either at the Boulevard St. Germain 184, at 10:30 A. M.; or at Rue des Arquebasiers 2, at the same hour; or at the Temple of the Oratory, Rue de l' Oratoire du Louvre 1, at 12 o'clock, where Pasteur et Professor Vignié will conduct the service.

The agency of the Protestant Liberal Committee of Paris, at 20, Rue de Vienne, near the Saint Lazare station, will be open every day from 9 A. M. to 6 P. M. Liberal Christians of America and England will find greeting and welcome here.

Ann Arbor, Mich.—Not only the Unitarian society here but the community and the state suffered a real loss in the death of Dr. S. S. Garrigues, May 16th. Reared a Quaker, in Philadelphia, and educated very thoroughly in this country and Germany, he came to Michigan in 1862, and very soon took rank as one of the leading scientists of the state.

To his scientific knowledge and practical sagacity more than to those of any other man, perhaps, has been due the rapid and successful development of the salt interests of the state. He was a member of several learned societies, and the University of Michigan is indebted to him for a fine botanical collection. At the time of his death he had been a resident of Ann Arbor six years, during all of which time he had been an invalid; but his long and painful illness had been borne with extraordinary patience and fortitude, and he had won for himself a very warm place in the love and honor of the community. During the later years of his life he was a very earnest Unitarian.

Baraboo, Wis.—On May 6th, Mr. Lloyd Skinner, of Milwaukee, was ordained as pastor of the Free Congregational Society of this city. The order of exercises was as follows: Organ voluntary; invocation, by Rev. J. H. Crooker, of Madison; anthem, by the choir; Scripture reading, by Rev. G. W. Buckley, of Monroe; hymn; ordination sermon, by Rev. J. H. Crooker; anthem, by the choir; ordination prayer, by Rev. T. B. Forbush, of Milwaukee; charge

to the pastor; giving the hand of fellowship, and charge to the people, by Rev. T. B. Forbush; doxology, by the congregation; benediction, by the pastor. Delegates were in attendance from Milwaukee, Madison, Monroe and Reedsburg. The ceremony was very impressive and the attendance quite large.

Boston and Vicinity.—"The hundred thousand dollar fund" for the A. U. A. is getting along steadily, though not very fast. Many of our Massachusetts men are feeling pretty poor this year, from the lowering of Western railroad values—though to do them justice, they say very little about it.

—Rev. E. R. Butler, who for the past eight years has been Superintendent Minister of the Warren Chapel in Boston, has given up this charge to take the pulpit of our church at Revere.

—The Centennial Celebration Service at King's Chapel was very successful and interesting. The old church was crowded, hundreds standing throughout the exercises, and the whole occasion was inspiring, most of all the very eloquent and noble address of Dr. George W. Briggs.

—Rev. Prof. Francis G. Peabody sailed for England, May 18, for a six weeks' visit to England, especially with a view to study some of the forms of philanthropy and social activity there.

—Dr. Geo. E. Ellis, of this city, delivered the Memorial day address before the Grand Army Post at Plymouth.

—The *Commonwealth* says: Rev. Dr. Bartol has returned from New York considerably improved in health. He will remain in Boston a short time, and will then go to his summer residence at Manchester-by-the-Sea.

—Rev. Brooke Herford will spend his summer at Wayland.

—The Boston Flower Mission is occupying rooms in the Parker memorial building.

Brooklyn, N. Y.—An excellent boys' club, numbering now about one hundred and seventy-five members, has been formed by Rev. H. Price Collier. It meets in the basement of Willow Place Chapel, but it is hoped a club building may soon be obtained, and a workingmen's organization also established. All the rules and regulations have been allowed to develop naturally. A savings-bank, an employment bureau, a library and reading-room, and classes in German and English have already grown up in connection with the club. Games and amusements are provided, and a lunch of crackers and coffee is furnished at one cent a cup.

Cincinnati, O.—Rev. Geo. A. Thayer is preaching a series of five sermons on "Great Helps and Hindrances to Right Living." The subjects are: The World in which We Live; Other Men and Women; The Uses and Abuses of a Country; What Shall We Read? Love and Marriage.

Denver, Col.—The Easter services in Unity Church this year were memorable. The decorations were the finest in the city. Crowds attended both services. The morning collection amounted to $1,600. The Channing Club held its second meeting in May. Thirty-eight gentlemen present; the banquet was served at the Hotel Richeleu. Among the toasts were the following: "Channing, his work and influence," by the Pastor; "The Work of a Unitarian Church," and "What can this Club do to promote Unitarian interests?" The first Sunday in May, nine new members were taken into the church. The congregation continues to increase. The last report of the secretary showed the financial condition excellent, and it is now proposed to take some of the surplus money in the treasury and use it in beautifying the grounds, and putting in a better stone sidewalk on the Broadway side of the church. Mrs. J. Crawford, late organist of the Second Church, Boston, is now occupying that position here in Unity Church.

—Mrs. Livermore filled the pulpit on a late Sunday to the great pleasure of all who heard her. Three ex-Unitarian Ministers are now members of Unity Church, one is in a R. R. office, another is a practicing physician, while the third is on the editorial staff of one of our morning papers.

—Rev. Thomas Van Ness will attend the Boston Anniversaries.

Fitchburg, Mass.—The Phillips Chapel of the Unitarian society has been opened. It is a beautiful building of granite and brick, adjoining the church. In 1884, the Sunday-school organized a committee to raise funds for a new chapel; and in 1886, a lot costing about $1,375 was bought. When completed, about $10,000 had been expended on the building and a debt of $3,000 remained, which was speedily pledged at the opening. The rooms have been well furnished by friends.

Greenfield, Mass.—The *Springfield Republican* prints in full an able sermon by Prof. James C. Parsons, principal of the Prospect Hill school, on "The Personality of God."

Jamestown, N. Y.—There is a strong Y. M. C. A. here which has been publishing in its journal the names of the other churches of the place and omitting that of the Independent Congregational Society on the ground that it is not orthodox; whereupon Rev. Henry Frank, the pastor, preached two Sunday evening sermons on the subject which crowded his church and stirred up much excitement in town.

Kingston, Mass.—The Spring Meeting of the Plymouth and Bay Conference was held here, May 2nd. The devotional service of the morning was under the charge of Rev. C. P. Lombard. The conference business, consisting of the report

of the condition of the churches, the report of the missionary committee, and the report on the Sunday-schools, was followed by an address by Rev. C. G. Ames, on "Our High Calling." In the afternoon, the election of officers was held, and an address was given by Rev. H. C. McDougall, on "Responsibilities of our Organizations."

Rev. Grindall Reynolds, representative of the A. U. A., Mrs. Andrews, of the Women's Auxiliary Association, and Rev. Dr. Moors, missionary for Southern New England, were present.

Lowell, Mass. — A correspondent writes: At Christmas a White Cross Society was organized from the children of our Sunday-school between ten and fourteen years of age, to inculcate principles of health and economy. They meet once a month for instruction and entertainment. We opened on January 1, 1889, bank accounts for forty-two of the older members, making a deposit of twenty-five cents in each instance. We deem it best to acquaint the children with methods of business, and so we arranged with a regularly incorporated Five-cent Savings Bank to issue the books in regular form. Below is the statement of the bank officials, showing how much these forty-two children have saved since then and added to this original investment, in four months' time :

Total of 42 original deposits	$10.50
Total increase of same	69.95
Aggregate at date	$80.45
Average aggregate	$1.92
Average increase	1.67

Sixty-nine dollars and ninety-five cents is a satisfactory increase on our investment of ten dollars and a half. Nor does this give the full returns from the investment; there are results to be counted in the spirit of thrift encouraged; in gain to health of the depositors, for most of the money represented in these savings had previously gone probably to buy candy and cigarettes; and in stimulating other members of the family and friends to open book accounts. One little girl informs me that she has already earned and banked $12.45 since Christmas.

Maine.—A friend sends us the following: "The Unitarian movement seems to be in the ascendant on Frenchman's Bay this season. The new church at Bar Harbor will be opened by Rev. Grindall Reynolds, secretary of the American Unitarian Association, early in July, perhaps the 7th. Mr. S. A. Eliot from the Cambridge Divinity School, who preached so acceptably at West Gouldsboro, last season, will open the new union chapel at N. E. Harbor, July 7, and will bring Mr. Billings from the Cambridge school with him to open the work at West Gouldsboro on the same date. The Unitarian society at East Lamoine at its last annual meeting extended a unanimous invitation to Mr. Horner, of the Meadville Theological school, to return and spend his vacation with them. Mr. Horner has accepted, and will open the church at East Lamoine, June 23d. He will also bring two of his student friends with him to preach at Sullivan and Prospect Harbor, Mr. Frederic Gill and Mr. Carl G. Horst. Mr. Gill will open the church at Sullivan June 23d, and Mr. Horst will be at Prospect Harbor by the 30th.

A conference will be held at some point on the Bay about August 8th. Revs. E. E. Hale, Brooke Herford, and S. C. Beach will be at or near Bar Harbor about that time, and will lend their aid to make the conference successful. All the liberal churches will be expected to send representatives. Mr. Billings and Mr. Horst will preach at Steuben on alternate Sunday afternoons, and Sorrento and Salisbury Cove will each have an opportunity to hear an occasional liberal sermon. There will also be preaching in the new Channing Chapel built by Mr. Flint at Winter Harbor."

Oakland, Cal.—Rev. C. W. Wendte has gone East and will spend his summer at Newport, R. I.

Orange, N. J.—It is reported that Rev. James S. Bush is to hold a series of meetings here, under the auspices of the New York Conference and the State missionary, Rev. Mr. Morehouse. Mr. Bush returns to an old field of labor, but with a new faith, as he was formerly rector of one of the largest Episcopal churches of the town, a place he held for nearly twenty years.

San Diego, Cal.—The *Daily San Diegan* prints two excellent sermons from Rev. B. F. McDaniel on "The Value of a True Religious Belief," and "The Unitarian Conception of Immortality."

San Francisco, Cal.—Mrs. Mary A. Livermore has been taking a "holiday season" in California and "resting." The way she seems to have done it has been to see sights all day and lecture every evening. The San Francisco papers spoke in glowing language of the lecture she gave in the Unitarian Church on "Husbands," and one in the Congregational Church on "Humanitarian Principles." The San Francisco Women's Club gave her an enthusiastic reception.

Sioux City, Iowa. — The beautiful new church here is completed and dedicated. The Iowa Conference was held here May 5-8, and the first exercise of the Conference was the dedication of the church, Rev. J. L. Jones, of Chicago, preaching the sermon and Rev. S. S. Hunting, of Des Moines, offering the dedicatory prayer.

St. Cloud, Minn.—During May, Rev. C. J. Staples preached in the mornings upon the following subjects: The Right Use of Sunday; What is it to be Saved; A Message of Spring; The Inevitable God. He gave in the evenings a series of sermons on "Lessons from the Last Century," the several topics of which were: The French

Revolution; Napoleon; Popular Government in England and America; The American Civil War.

Tacoma, Wash.—Rev. Geo. H. Greer writes: After prospecting the field in this vicinity, Puyallup, a flourishing village of one thousand inhabitants, nine miles from Tacoma, was selected as most promising for an immediate harvest. A regular appointment was begun late in February, and last week a society of twenty-five members was organized. Through the generosity of the brothers J. V. and Ezra Meeker, choice lots have been secured for a church. We hope to erect a chapel this year.

Toledo, O.—At the meeting recently held for the annual reports of committees and election of officers of the Unitarian church, it was shown that after paying all expenses, $150 was left in the treasury; that the charity committee, especially in establishing its free kindergarten, had done a worthy work; and that the Ladies' Union had accomplished much. The Emerson class, which meets semi-monthly, had been well attended through the year; and the Sunday-school is in a prosperous condition. Favorable reports from the young people's literary and social club and the class of Busy Bees were also given. The pastor, Mr. Jennings, congratulated the society on their first year's work, and hoped that next year's reports would be given in a new church home.

JOTTINGS.

Of the men who met "in an upper room" in Boston sixty-four years ago to establish the American Unitarian Association, one only survives—Rev. Frederick A. Farley, D. D., of Brooklyn, N. Y.

Pundita Ramabai begins her school in the Bombay district, India, with one child widow and three unmarried little girls. More pupils are expected soon.

The way in which John Stuart Mill proposed to the lady who eventually became his wife is said to have been as follows: "I wish I had your head, Mr. Mill," remarked the lady on an occasion when that gentleman had solved for her a knotty point. "And I wish I had your heart," replied Mr. Mill. "Well," said the lady, "since your head and my heart agree so well, I am willing that we should go into partnership." And such was the result.—*Unitarian Herald.*

Major J. C. Bundy, of Chicago, thus speaks in his *Journal* of a recent visit to Dr. Heber Newton, the liberal Episcopal preacher of New York:

On a Saturday morning I ran out on Long Island to spend a few hours with Heber Newton at Garden City. He lives here, an hour's ride from his church, because he can do better work for the world away from the turmoil and interruptions of a city life; and, too, it is better here in many ways for himself and family.

I found Dr. Newton in his library awaiting me; his cordial handgrasp, hearty welcome and smiling face I shall not soon forget. The appearance of his library indicated that he was working much harder than he ought, and a few minutes' observation of the man convinced me that he needed a long respite from all care and labor. He told me he had intended to do little during the winter, but in the fall he was carried into a train of thought by his "Robert Elsmere" sermons which forced him into a large task; and now the opportunity to secure a more suitable church edifice and enlarge the usefulness of his parish was so unexpectedly propitious that it stimulated him to still further exertion. It seems some "heathen" who believes in Heber Newton and his mission, while taking no stock in the Episcopal creed, has offered to give $50,000 towards the new church. With such a "starter" Mr. Newton feels the enterprise should succeed, and is willing to strain his overtaxed nervous system to help it on.

Mrs. Ormiston Chant has been made a vice-president of the British Peace Association.

To the Boys of Massachusetts: Mr. Geo. T. Angell, president of the Massachusetts Society for the Prevention of Cruelty to Animals, offers a prize of five dollars in cash and the Society's paper, "Our Dumb Animals" free for one year, to the boy in any city or town in the State who shall first this season succeed in so taming wild birds that they will feed from his hand.

It is a little girl of five who makes the discovery that the shad is a porcupine turned inside out.—*Boston Transcript.*

A correspondent of the English *Church Times* has the courage of his convictions. He says plainly: "With all his goodness and large-heartedness, John Bright was not a Christian, for he had never been baptized. Therefore to hold a Christian service for him in a Christian church by Christian ministers—as in Westminster Abbey—seems to me outrageous when regarded in the light of principle." Alas! and this the nineteenth century!

It is better to live rich—that is, rich in the sumptuous enjoyment of all soulful things—and die poor in purse, than to live an empty, soulless life, and leave millions for heirs to quarrel over.—*The Two Worlds.*

Mr. Spurgeon declares that, "in doctrine, the church is toying with Unitarianism, and will be over the precipice before long; yet her leaders care not a jot." The *Christian Life* says, "the explanation is, that a good many of the leaders think that by falling into Unitarianism they are falling up, and not down."

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